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MEMOIR OF MRS. WALE BYRNE,  
FORMERLY OF MONGHYR, BUT LATTERLY OF CALCUTTA.

BY THE REV. ANDREW LESLIE.

WITH the subject of the following memoir, who died at the comparatively early age of twenty-nine years and a half, I was intimately acquainted for the space of nearly twenty years, she having been, with the exception of a few brief intervals, under my eye during the whole of that period. In proceeding to give some account of her, I wish it to be distinctly understood that I do so simply to make known the grace of God towards her; and this with the desire of giving to him all the praise of what she was and of what she did; and also of exciting others to become imitators of one whose excellencies may be copied by not a few who have equal opportunities of doing good with those with which she was favoured. There is only one thing which somewhat distresses me, and that is, the knowledge that she would not have approved of what I am now doing. She was in herself a most humble minded creature, shrinking much from the eye and approbation of man, and would, no doubt, have been pained in the thought of any thing being

publicly made known of her doings. As, however, she is now gone, and as it is now impossible that she can be affected by either our praises or our censures, I venture to send forth the following memoir of her, believing that, in doing so, I shall be performing a work which will redound to the honour and glory of God.

Mrs. Wale Byrne was the second daughter of the late Captain Page of Monghyr, the first member and the first deacon of the baptist church now existing at that place. On my arrival at Monghyr, the subject of this memoir was a little girl of between nine and ten years of age. Of all the members of her family (and they were numerous) she seemed to have the fewest attractions, and to excite the least notice. Though in reality a very affectionate child, yet from a certain reserve which was natural to her, and from a lack of that buoyancy and freedom of manner and speech which were common to her companions around her, she appeared always to great disadvantage.

When about sixteen or seventeen years of age, she applied, in company with some others, to be received into the church at Monghyr by baptism. But although her conduct was irreproachable, and although her constant attention to her bible, her love to the house and the people of God, and other things of a similar nature, afforded room to believe that she was a subject of divine grace, yet she had so little to say for herself as it regarded a religious experience, that I frankly confess I was not so delighted with her as I might otherwise have been. She was, however, admitted to fellowship; and, ere long, entered upon a course such as I have never known to be pursued by any young person on earth.

Very shortly after her reception into the church, the first thing she did was to learn to read the scriptures in the character and language of the natives of the country, a thing which for her was no easy matter. So diligently, however, did she keep at her lesson, and so completely did she conquer all its difficulties, that she was able, in a very moderate space of time, to read the Hindoostanee scriptures with the greatest ease, fluency, and correctness. This done, she commenced a regular attendance on a service, held every Monday afternoon, for the instruction of the native Christians, male and female; and again, on Friday afternoon, she constantly met with a number of the latter who assembled by themselves for the purposes of prayer, praise, and reading the scriptures, and failed not to take a part with them in conducting their various exercises. In addition to this, she spent not a little of her time weekly in visiting the native Christians at their several houses, in talking with them, in helping them to make garments for themselves and children, in administering medicine to them when sick, and in many other ways endeavouring to do

them good. And all this she did, not by fits and starts, but it was her constant business, and that for the period of eight or nine years, or until God in his providence removed her to Calcutta.

Besides this, having in her own family and in attending to others, acquired a considerable knowledge of the practical part of medicine, and compassionating the many sick and diseased among the native population, for whom no hospitals at Monghyr, as at Calcutta, are provided, she spent no small portion of her time in administering to the necessities of such. And so successful was she in her treatment of them, that, after a time, she was almost besieged with patients. This suggested to her the idea of opening a hospital on the premises in which she lived, a thing which she speedily put in practice. Having, through the aid of a few friends, and by the sale of fancy articles made chiefly by herself, been able to lay in a considerable stock of medicine, and to engage the services of one of the best native doctors she could find, she entered upon, and carried forward, the business of her hospital. And whilst with her own hands she compounded and administered medicine, and not unfrequently washed and dressed the most unsightly wounds, she was not inattentive to the spiritual wants of her patients. One poor native man, at least, will, there is every reason to believe, be a gem in her crown of glory to all eternity. Whilst on his way to one of the places of pilgrimage he fell sick in Monghyr, and hearing of Miss Page, he applied to her to take him in. She did so: and with the blessing of God she was made to him not merely the instrument of bodily, but of spiritual healing. On his recovery, she taught him herself to read the word of God, brought him to public worship, and ere long had the happiness of seeing him give evidence of a change of heart. He remained long with her afterwards, was in due time



baptized and added to the church, and has since died leaving a good hope that he is gone to a better world.

Besides all this, the mission at Monghyr requiring pecuniary aid for the support of schools, native preachers, and various other things, she of her own accord put in circulation a subscription book to obtain what was needful: and so successful was she in her applications, some of which were made in person, that she never failed to procure all that was required. Wherever there were persons to be found who were likely to contribute, there either Miss Page, or her book, or both, were sure to be seen. In the same way she, for several years, collected considerable sums in aid of the Tract Society in Calcutta, and materially helped them by getting occasionally large supplies of their various publications and disposing of them at the prices affixed. Not only did she inundate Monghyr with these precious books, but having friends in Patna and Bhagul-pore, and other places, she dispatched boxes of them to be sold at the different stations, praying of her correspondents to send the publications to every house. For the building too of a mission chapel at Patna, she, on application from the missionary there, collected; and on one occasion hearing that the Auxiliary Baptist Missionary Society in Calcutta was in more than usual distress, she nobly exerted herself and procured for them some seasonable aid. And all this was done without any suggestions from others, and all without any noise. But it was not merely in such things that she was active. The family of which she was a member being large, the greater part of the domestic matters seemed, some how or other, to fall upon her. Not that the other members of the family were idle, or laid their burdens upon her, but she seemed insensibly to draw upon herself the greatest share of everything that was to be

done. The servants went most frequently to her. She of all others knew most accurately where everything was to be found, how everything was to be made, and her hand was the most forward to help in everything that was to be accomplished. Jane, dear Jane, was every body's assistant, and every body's friend.

There being at the station of Monghyr English as well as Hindoostanee worship, she failed not to be present at the former as well as at the latter. Whoever was absent, she was never absent; and often, often have I known her to be in her place, when it was more befitting for her to be on her couch. Besides attending English worship twice on the sabbath, she was in the constant habit of meeting, for seven months in the year at six o'clock in the morning, and for the remaining five months at nine o'clock in the morning, with a number of the poorer members, in the vestry of the chapel, to pray for a blessing on the services of the day; and with the same poor people she was often found at a prayer meeting held in one of their houses on the Friday evenings. During the cold season, a sabbath school was held for two or three years in the chapel for the benefit of a number of poor children who resided at the place. Our principal female teacher was, of course, Miss Jane Page. In fact, there was nothing of good doing in which she had not a hand. It was no more possible for her to stand by idle, when there was any thing that she could do, than it was for her to live without breathing. And yet there never was any thing like the pushing of herself into work. She fell as naturally into all that was going on, as she did when she sat down at home in the midst of her own family.

With the common literature of the day she troubled not herself, although in education she was not a whit behind any of her equals in rank and in station

of life. Her bible, her hymn book, and a few of the most serious and improving of the Tract Society's publications, were her chosen and constant companions. But though it may be she read less extensively than many, she failed not to read with enjoyment and profit to herself. While they, perhaps, saw more of the force, elegance, and harmony of composition, she saw more of the thoughts. A plain and truthful hymn had greater charms for her than the boldest and loftiest flights of unsanctified poetic genius. The truth is, she delighted more in action than in reading. Give her something to do, and she was in her element. And never did she appear to think any thing of her labours. In her mind they were mere matters of course. She rarely spoke of what she was doing excepting to those who were immediately about her. Glare and glitter there were none. People who were only occasionally in her company never observed any thing in the least uncommon about her. She had little to say that seemed to interest. In her dress she was plain and simple, and in her manners most unpretending. Though by no means uninteresting in countenance, she attracted no attention from the mere passer by. Those, however, who had the pleasure of an intimate acquaintance with her, knew that she had a heart; and that in that heart there were the most solid and fixed religious principles, and the warmest love to God and benevolence to man.

After her removal to Calcutta, which took place between three and four years ago, she, from long continued illness, as well as from other circumstances which might be mentioned, was not so abundant in labours, either at home or abroad, as when at Monghyr, a thing which greatly distressed her. She was not, however, idle; nor did it seem possible that she could be idle. Having been placed, in consequence of her mar-

riage, in the midst of a great many youths at a public school, she, though not directly over them, did not fail, as opportunities were afforded, of trying to do them good by talking to them, and in other ways attempting their benefit. Upon many of the elder youths, as well as upon several, if not all, of the masters, did she obtain such a hold that she was regarded by them with feelings of the strongest attachment. Sure am I, both from what I myself have seen, and particularly from what I have heard, that some at least of these masters and youths will retain, as long as they live, the most pleasing and vivid recollections of her uprightness, her kindness, and her well-doing.

But her days upon earth were numbered. On the morning of the 15th of April of the present year (1844) I, together with Mrs. Leslie, who had been her companion from earliest childhood, was summoned to her bedside to see her die. She had been seized during the night with that awful disease, cholera morbus. As soon as I entered the room, I saw she was near her end. She was, however, perfectly sensible, and able to talk with the utmost freedom and ease. I immediately entered into conversation with her on the great subject of her hopes for eternity. She expressed the most humble sense of her great unworthiness as a sinner, but, at the same time, the most unshaken confidence in the mercy of God through Christ Jesus. She knew she was dying; but, said she, "I know that Christ will not cast me off. I trust to him. We shall meet again." And, after talking somewhat more in this strain, and after giving some directions relative to her two children—the younger being then only twelve days old—and after offering up a short prayer for herself, in which she commended her soul into the hands of Christ, she concluded all by repeating the words,—



"Ere since by faith I saw the stream,  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.

And when this lisping, stammering tongue,  
Lies silent in the grave,  
Then in a nobler, sweeter song,  
I'll sing thy power to save."

All this was said and done with a manner the most solemn, the most cool, and the most collected. Among the many present there was not one who was not melted into tears. Even her medical attendant turned his face to the wall and wept. After this she spoke little. She seemed to consider that she had now done with every person, and with every thing in the world. Though one of the most affectionate wives and mothers, and though remaining quite sensible and able even to talk, she asked to see neither husband nor child, relative nor friend. She lay still, only answering whatever questions were put to her. Her musings were no longer upon earth. They were somewhere else. And after thus passing through a few hours, occasionally suffering severely from spasms, she at last glided gently away, uttering neither sigh nor groan, nor making the smallest struggle.

Thus has passed away one of the most illustrious examples of true religion I have ever known. I will not say that she was faultless; but this I will say, that I have never known a human being on earth who so much resembled Christ in living to do good. Perhaps I cannot conclude this memoir better than by taking the liberty—a liberty not author-

ized, but a liberty which I have no doubt will be pardoned—of transcribing a few sentences from a letter which contains nothing but truth concerning the character of the dear deceased:—"I thank you now from my heart for telling me all the particulars of my darling's removal to the mansions of her blessed Lord, especially her dying testimony to those blessed truths her heart had long embraced. O my child, my child! I know thou wast one who didst dearly love thy Lord. I know thy faith, thy love, thy humble trust in God, and thy unshaken confidence in thy Redeemer's blood and righteousness. I adore the goodness of God in having permitted me to witness so much of what was lovely in my darling child. Her labours of love, her patience and forbearance under provocations, her grief when she had unwittingly offended any one, and her readiness to acknowledge her fault; and last of all, though not the least of her excellencies, the truly admirable manner in which she was training up her dear offspring, all showed the decided characteristics of a renewed heart. I saw in her all that my fond heart could have wished; all that a follower of the Lamb is allowed to attain to, in a world of sin and misery. Long will her excellencies dwell upon a mother's fond remembrance, though bitter, bitter is the thought that I shall never behold that precious face until I shall have realized, like my darling child, those realities which belong to an eternal world."

*Calcutta, May, 1844.*

## SPECIAL DUTIES OF PROTESTANTS IN THESE TIMES.

BY THE REV. J. M. CRAMP, A.M.

THESE are times of mercy. There is abundant cause for congratulation, and for thankfulness to almighty God. Peace has been preserved in Europe, with very few

and slight interruptions, for more than a quarter of a century. The word of God is circulated by millions, and may be obtained at such low prices, that the poorest

members of the community are without excuse if they remain destitute of the sacred volume. Useful publications in every department of knowledge issue daily from the press, in unprecedented numbers, and so cheap that they are within the reach of all classes. Religious tracts and books, both reprints of the writings of the reformers and puritans, and new works adapted to modern tastes, diffuse scriptural sentiments, and promote the interests of practical piety. Hundreds of thousands of children receive instruction. Places of worship are erected in every part of the land, for the use of all Christian denominations.

The times are times of blessing. Fifty years ago the missionary enterprise was in its infancy. The heathen world, with here and there a trifling exception, was a barren waste. All Asia lay under the power of Satan. Africa was a scene of unmitigated woe. Idolatry and licentiousness ruled in the islands of the Pacific. Slavery poured out the fulness of its curse on the negro race in the West Indies. What a delightful change has taken place! The missionary map of the world, no longer a meagre outline, is thickly dotted with stations. Almost all divisions of the Christian church have engaged in the good work. And all have experienced a delightful reaction, in the enjoyment of "times of refreshing from the presence of the Lord."

But the times are times of trial. We abstain from political references, and shall confine our attention to the symptoms of a revival of error and superstition. Many years ago some sanguine Christians entertained the hope, that antichrist had received a wound from which there would be no recovery. It seems, however, to be healed again. In 1792 there were but thirty popish chapels in Great Britain. There are now five hundred and ninety-one, with nine colleges and twenty-nine monastic in-

stitutions. There are in Great Britain fifteen popish bishops, and seven hundred and thirty-three priests, besides four archbishops, twenty-three bishops, and a host of priests in Ireland, and one archbishop, twenty-six bishops, and a large body of missionaries, in our colonies and foreign possessions. The efforts of the professors of the Romish faith are characterized by unwonted zeal and activity. They circulate great numbers of tracts, in many of which the tenets actually held by the apostate church are kept out of sight or disguised, and protestantism is shamefully misrepresented. Their agents are indefatigable in attempts to proselyte. Their missions are annually reinforced by the large accessions of Jesuits and other well qualified representatives of their church, and it is said that popish missionaries will ere long be sent to every station already occupied by protestants, with a view to turn men from paganism to Christianized idolatry.

Puseyism is popery disguised. There is an avowed dislike to Rome, with an adoption of her distinctive principles. It is impossible to take the ground which Puseyites have taken, in reference to the authority of the church of the first four centuries, without committing oneself to the peculiarities of Romish policy. Hence the satisfaction with which this movement is viewed by the Romanists.

There are two considerations of a very serious character. The first is, that the main body of the clergy of the church of England appear to be infected with this poison. The rising generation of the priesthood are almost to a man of this party. The second is, that its advocates maintain that their views are in no respects peculiar, but in harmony with the recorded judgment of standard writers of that church, and with the language of the formularies, and the directions of the rubric. These assertions are by no means



unfounded; they are not correct, it is true, in regard to the reformers, because it is well known that they were anxious to go further in the work, and were more liberal than their successors. But they agree exactly with the doctrines which came into fashion in the reigns of James I. and Charles I., and with the practices which the celebrated Laud sought to introduce and enjoin.

In fact, the clergy are now preaching a crusade in favour of priestcraft, magnifying their office beyond all that is apostolic and Christian, assuming acts of authority much more suited to her of Babylon, than to a reformed church, and openly avowing their determination to crush all opposers. The various classes of dissenters are the doomed victims of the present movement. Papists look on with undisguised delight, hoping soon to share the spoils, as they cannot but see that true protestantism is in a state of eminent peril.

We proceed to point out the special duties of protestants.

1. *All protestants should obtain a thorough acquaintance with the distinguishing principles of protestantism, and the arguments by which they are supported.* These are, in the order in which they were first discovered by the inquiring minds of the reformers—justification by faith, the sufficiency of the scriptures, the right of private judgment, and of public profession and worship, and the supremacy of the Lord Jesus Christ. These important truths are impugned by papists and Puseyites. A right understanding of them, connected with a practical development of their influence and results, is necessary to healthy piety. If they are denied or neglected, religious freedom will inevitably suffer. Every encroachment or perversion should be zealously watched.

2. *An unflinching exposure of the errors, abominations, and mischievous tendencies of popery and its allies, is*

*more than ever incumbent on those who love the truth.* Popery is the great "mystery of iniquity;" so our forefathers regarded it. They called things by their right names, and were not afraid to do so; nor should we be afraid. The popish system is a grand conspiracy against the authority of Christ and the rights of men; it tends to universal slavery, crouching meanness of spirit, and impiety of life; wherever it prevails uncontrolled it breathes a withering curse; it cripples man's industry, fetters his mind, and corrupts his morals; it takes away truth, and gives him trash; it robs him of the medicine of the soul, and supplies its place with insidious but fatal poison; he "asks for bread and receives a stone."

In England and in the more civilized parts of Ireland, popery is not seen as it is; for this reason, men have learned to think more favourably of it, and even to imagine that it is altered and improved. But that cannot be. Immutability is an essential attribute of the system. Here it is under the check of protestantism. But it is really what the Council of Trent made it, and what it appears to this day in Portugal, Spain, and Italy. And such as it is in those countries, it would be here, if free scope were given to its energies, and the influence of protestantism were withdrawn.

The errors and abominations of the system, however restrained and modified, must be unsparingly denounced. Whatever tends to its manifestation or encourages the development of its theory, in any form, or in any community, ought to be exposed and rejected with uncompromising firmness. Let it not be said that we dispute about trifles. These trifles, as they are sometimes called, involve great principles. It may seem a light thing to fast on this day or feast on that; to call a table an altar, put candles upon it in broad day, and to mark a child with the sign of the cross.

But the question returns, "Who hath required this at your hand?" The adoption of these rites is unwarranted by scripture, and their imposition is a manifest infraction of the liberties of Christians, and an impious usurpation of the powers of the great King.

3. *Active efforts for the spread of the scriptures and for general education, founded on scriptural principles.* Both papists and Puseyites speak lightly of the scriptures, and discourage the free use of the sacred book, by Christians at large. The aim of both is to bring society into subjection to the priesthood. This at once points out the duty of the true protestant, and should induce him to estimate most highly those efforts by which the word of God is now so widely diffused, and brought within the reach of all classes. Let such efforts be maintained and increased. He that is opposed to the circulation of the bible, or would hinder it, and refuses to render aid, gives reason to suspect that his system, be it what it may, will not abide the scrutiny of the inspired word.

And so as to education. There is a general thirst for knowledge. Let it be gratified. As far as religion is concerned, let the bible, and the bible only, be taught in our schools. In other respects, set no limits to the energies of the young inquirer. Let him learn all that he is capable and desirous of learning. His mind will be enlarged, its powers strengthened, and his whole character improved. The prevalent wish in certain quarters, to confine religious instruction to the beggarly elements of human theology, and to lessen as much as possible the amount of general information communicated, is an ominous sign. It betokens a retrograde movement, an unprotestant state of feeling. Under the influence of such a system, the youth of this country will become dwarfish sectaries, instead of full grown Christians, and fit instruments to serve

the purpose of a cunning and ambitious priesthood. These considerations will suffice to convince the friends of knowledge and scriptural piety, that their endeavours must not be relaxed, but rather increased and multiplied.

#### 4. *Advancement of personal religion.*

Religion is a personal concern. That is the simple but all-important truth, which it is more than ever necessary to press on the attention of all men, and urge on their consciences. It is not an affair of sacramental efficacy. It is not benefit received from water, or wine, or bread, or the absolving utterances of a priest. It is the subjection of the heart to God. The sinner must repent, he must believe, he must pray, *for himself*. He must not depend on another. He must not look to man, but to God in Christ. His heart must be changed. "If any man have not the Spirit of Christ he is none of his." It is not a question of privilege or birthright, but of spiritual, actual possession. His father and mother may be true Christians, and the community with which he unites may be the purest in the world, but that will not save his soul. He must become a "new creature in Christ Jesus," or he will be lost for ever.

These truths must be proclaimed through the length and breadth of the land, with unremitting ardour and earnestness, that men may be delivered from "refuges of lies." Let the churches of God awake to a proper sense of their obligations. On them devolves the high responsibility. Be it theirs to "cry aloud and spare not," and to say everywhere and to all men, "Behold the Lamb of God, who taketh away the sins of the world." *They* have no reason for reserve. There is no concealment in Christianity. "I determined," said the apostle Paul, "not to know any thing among you, save Jesus Christ and him crucified." "But we preach Christ crucified, unto the Jews a stumbling block,



and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

The tone of piety must be raised. It must become more spiritual, more self-denying, and God-honouring: and Christ must be more glorified. The *time* for the exercises of piety must be enlarged. Mammon has gotten the mastery in this kingdom, and swallowed up almost every particle of time and attention, leaving scarcely an atom (in many cases not even that) for the soul and God. This state of things must be amended before any marked revival of religion can be expected to take place. In many instances it might be amended even now by a conscientious regard to the distribution of hours and minutes, and a watchful care to "gather up the fragments, that nothing be lost."

5. *Union of Christians for the above-mentioned purposes.* Christians are divided, and they are taunted for it. There is more division than is necessary. It might have been avoided, in some particulars, had there been more forbearance. Nevertheless, in the existing state of religious opinion, distinct and separate organization is unavoidable. Still there might be, and there should be, more union among those who are agreed on fundamental truths, and can sympathize with one another as joint partakers of grace.

It is an error to think that they cannot unite without compromise. And it is an error to think that being united for any given object, they are therefore precluded from maintaining and defending those particular views which they respectively hold, and which are regarded by them, not as peculiarities, but as part and parcel, in every case, of revealed truth as by them understood. In scriptural union, individuals or bodies join on equal terms, to promote some important purpose, leaving each other at full liberty

to act as conscience may dictate in regard to those points in which they differ from one another.

Thus explained and guarded, the union of Christians who commonly stand too much aloof from one another, cannot but produce a powerful effect. Its moral influence is great. The fellowship of the people of God of different persuasions, by gatherings for prayer and exhortation, by joint efforts for the spread of the gospel, by combined attacks on some common foe, and by other means, is imperatively called for in these times, and must have a beneficial tendency.

6. *Watchful regard to Christian temper and consistency.* Let us take heed that we do not indulge a popish spirit in opposing popery, nor, in our zeal for truth, overstep the bounds of moderation and meekness.

And especially let us be careful of our conduct. We profess much. We advocate spiritual, personal Christianity. We declare by our profession that we are "not of the world,"—that we have abandoned "the lust of the flesh, the lust of the eye, and the pride of life"—that we have "risen with Christ," and "set our affections on things above." Many observant eyes are upon us. Let men see that we *are* what we profess to be—that the effects of conversion and sanctification are exemplified in the "fruits of righteousness, which are by Jesus Christ to the praise and glory of God."

7. *Earnest prayer for the outpouring of the Holy Spirit.* The hindrances in the way of spiritual religion are many and great. The delusions by which men are cheated, are well adapted to "beguile unstable souls," and lull the unthinking into death-like slumber. Powerful influences are exerted to disguise error and recommend superstition. The pomp and circumstance of popery, now humbly aped by Puseyism, are pleasing to the carnally-minded. The

assurances of the priesthood that they are the apostolically appointed messengers of God, are calculated to beget a blind confidence, which may plunge the soul in ruin. How shall these formidable obstacles be overcome? How shall men's minds and hearts be reached? How shall they be rescued "from the snare of the devil, who are taken captive by him at his will?" How shall the means—the lawful and scriptural means which we may employ, be rendered effectual? There is but one answer, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," Zech. iv. 6. Shall we not then press to the throne of grace, with redoubled earnestness, with united, agonizing desire, for this great blessing, first on our own souls, and then *by* us on the souls of others? Oh for more faith, and love, and holy fervour! Let the church "believe in the Lord her God, so shall she be established; let her believe his prophets, so shall she prosper."

The considerations which have been now adduced, are equally forcible in relation to protestant dissenters. All that has been affirmed respecting the importance of maintaining protestantism is equally applicable here. The preservation and progress of true religion in this country are closely connected with the prosperity of dissent. For many years dissent has been the bulwark of godliness in Great Britain. Our separation from the established church is altogether a religious act, to which we are impelled by a just regard to the interests of scriptural piety. The principles of that separation should be carefully studied, and zealously maintained.

The contest with popery must in the issue be chiefly carried on by protestant nonconformists; for the foundations of the church of England are substantially popish, and her friends will find it necessary to adopt arguments which lead to Rome, or leave the fight to

others, who are better able to sustain it. But whatever be the conflicts and controversies in which we may be engaged, it should be our concern, that all may be conducted in a religious spirit. The great object must be to publish and defend truth, in such a manner as that souls may be brought to God. To that, everything should be subordinate.

How powerful are the motives by which we may be influenced in pursuing such a course! Think of the peril of souls, allured by the deceitfulness of sin to their own destruction, and seek to "save them from death." Think of your obligations to the grace of God, which has "delivered you from the power of darkness, and translated you into the kingdom of his dear Son." Think of the glory which will redound to the Lord Jesus Christ, from the successful results of his people's labours. Finally, think of the prospects that are before you. Long was the church enthralled; long did she "walk in darkness, and had no light." She is still greatly vexed and overborne in many quarters by unholy influences. Apostolic times have long since passed away. Millennial days are yet very far off. But the time of our pilgrimage is short. Soon, if we are the servants of the Saviour, shall we enter into a pure and perfect state. There, jars, differences, and conflicts, will be unknown. There, the church will be complete in holiness and bliss, and the fellowship of the saints will be purified and perpetuated. Having this hope, let us labour diligently and perseveringly in the cause of truth. Labour in this cause is not lost. It is an honour to take any part, however humble, in building the temple of the Lord. It is a high privilege to work in the heavenly field, though it be only to "plough up the fallow ground," or sow the "seed of the kingdom." The time is coming, when "he that soweth and he that reapeth, will rejoice together." Amen.



## THE HEAVEN OF THE REDEEMED.

A FRAGMENT.

HAD our restoration to happiness been secured by the death of Christ only in consequence of the decree of his Almighty Father, whereby it was rendered necessary, like the other results of the divine government, even then the final issue as to mankind might have been in substance the same. Heaven might still be what it is, as to the absolute amount of its pleasures, whether considered in relation to what we should escape, or to what we should attain. But how different in its influence upon our hopes and feelings as Christians! How faded would its lustre appear in the eyes of him that exults to look upon himself as indebted for every joy to the compassion of a bleeding Saviour; that sometimes almost forgets the abstract worth of the great Sacrifice, considered simply as the offering of an infinite propitiation, in the melting delight with which he traces in the last act of a brother's affection, the willing sufferings of unparalleled love. Its unrivalled tenderness, its power to touch the heart and to dissolve every feeling in the mingled flow of contrition, humility, and delight; its ravishing sweetness, and that gently stealing, but resistless influence by which it overspreads the soul, subduing all things to itself, and causing us to feel that we are altogether won and captive before we are aware, or ever we have summoned up our powers of opposition—all this would be done away. And who can tell that the effect might not extend also to the very regions of celestial felicity, to modify, though not to destroy, their happiness? Is there not a peculiarity of character given to the enjoyments of heaven by this very sense of their dependence upon the grace and the pity of the Redeemer, such as may contribute to their perfection in a mea-

sure we are unable to estimate, as adapted to the constitution of a human spirit, of which the susceptibility to receive impressions of tenderness and gratitude is one of the purest, and, for aught we know, one of the most characteristic.

Perhaps the inhabitants of other regions of being, where want, and sorrow, and mutation, and death, are unknown, may be formed rather for the indulgence of the sublime, than of the softer emotions. As these are the proper results only of our necessities and our liability to suffering, and excited chiefly by them, perhaps they may belong exclusively to that nature which is made subject to such agency—to that nature which combines with the grandeur of a deathless spirit the infirmities and frailties of a mortal body. Yet, as it has been formed originally to perceive their influence, the emotions hence arising may be perpetuated, even in that world, where the immediate causes of them are removed. It may be wholly foreign from the nature of angels to experience the luxury of weeping joy, and that dearest of all pleasures which springs in a human bosom from the meltings of sympathy, or the tears of love. Themselves pure spirits, in a region where all is spiritual, where no griefs are to be assuaged by kindness, no fears to be hushed by the whispers of consolation, no weaknesses to be succoured by the supporting hand of friendship; where, in a word, there is nothing to give scope and operation to this order of feelings, it may perhaps be alien to the perfection of their existence to experience them. While to us it may be equally essential that they should be rendered permanent, and awakened into exercise in such a manner as to render them sources of

the richest and most exquisite delight.

Every creature may be formed to occupy a sphere of perfection and happiness peculiar to itself; and thus the perfection and happiness of an angel may remain for ever wholly distinct and separate from the perfection and happiness of the spirit of man. The other inhabitants of heaven may thus derive their joys from the same causes as ourselves, yet they may be differently modified by the difference of the essential constitution of their being; and thus it may come to pass that the very same work of redemption, which we are assured that they gaze on with interest and eager regard, may exert on their exalted minds its highest influence of pleasure from the contemplation of its wisdom, its justice, its magnificence, and that benignity of their Creator which it so astonishingly developes; in other words, from its glorious and radiant divinity. While to the regenerate spirits of men it may continue, even in

the eternal state, to possess its chief attraction in the tender and endearing love which it displays on the part of the Redeemer, and of which themselves are the grateful and exulting objects; in other words, from its connexion with humanity.

This at least seems nearly certain, that the very circumstance of being individually the objects of it, must give to the dying love of Christ a power to interest and enrapture the souls of the redeemed, that cannot, in the same degree, belong to any other order of celestial spirits. And it is highly probable that it may, in the very peculiarity of those emotions it is fitted to excite, be not only the most abundant spring of their felicity, but even necessary from the peculiar constitution of their nature in order to elevate the character, and to extend the amplitude of that felicity itself, to the utmost possible boundary to which they are rendered capable of enjoyment by the original law of their creation.

### THE BELIEVER'S PROSPECTS.

I would not be a worldling,  
For all the world can give;  
Nor lose the high and glorious hopes  
That in my bosom live.

Fair prospects of unending day,  
In cloudless beauty rise;  
While everlasting sunshine throws  
Its brightness o'er the skies.

Fair fields of emerald verdure stand,  
Adorned with fadeless flowers,  
And crystal waters roll their streams  
By amaranthine bowers.

'Tis far beyond these lower skies—  
Beyond earth's mortal shore;  
Where neither sin nor sorrow reigns,  
And death is known no more.

There cherubim, and seraphim,  
And angel spirits dwell;  
And earth's once weary pilgrims too,  
Their toils and triumphs tell.

And angel songs, and incense sweet,  
Fill all the sacred place;  
And crowns adorn each shining brow,—  
Joy beams in every face.

And robes of immortality  
Are the garments that they wear;  
They chant the songs of victory,  
And palms of triumph bear.

In every hand a golden harp,—  
On wings of light they speed,  
And traverse height, and depth, and breadth,  
But no repose they need!

They weep no tear, they heave no sigh,  
No shade of sorrow there;  
For sinless holiness adorns  
That region bright and fair.

And this is heaven!—But 'tis not all!  
What more I cannot tell;  
But this I know—and best of all,  
'Twill be with Christ to dwell.

And that is heaven! and nothing else,—  
For if Jesus were not there,  
'Twould no heaven to me at all,  
However bright and fair.



## REVIEWS.

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*An Act for the Regulation of Suits relating to Meeting Houses and other Property held for Religious Purposes by Persons Dissenting from the United Church of England and Ireland, 19th of July, 1844.* London: Printed by George E. Eyre and Andrew Spottiswoode, Printers to the Queen's most Excellent Majesty.

There is no other body of Christians, we believe, whose appeal to the scriptures is so direct, and whose care to avoid all extraneous influences in deducing their creed from the inspired volume is so habitual, as that body with which we have the happiness to be connected. Having ourselves imbibed this spirit among the English baptists, we deem it an important part of our duty to cherish it, and recommend it to all to whom our words gain access. Through the infirmity of human nature, however, the most conscientious men occasionally fail in the application of their principles to practical cases, especially when an apprehension is excited that strict adherence to them would be injurious to the interests of truth and piety. Then it is that a good man is in the greatest danger of swerving from principles of extensive application, when it appears likely that their immediate operations will interfere with the progress of religion, or subserve some form of error. And though the body to which we belong is, in our judgment, far in advance of any other in implicit submission to the Christian rule of faith and practice, we have occasionally seen among some who maintain the authority of that rule, symptoms of a disposition to stoop to the use of means for opposing error and defending truth, which are more in accordance with the practice of churchmen and of some other dissenting communities, than with the simple and exclusively spiritual principles on which their own system is founded.

Nothing can be more essential to the triumphs of truth—those triumphs for which all Christians pray—than that its examination should take place under circumstances which occasion the least

possible bias. What saith the scripture? should be not only the principal question; it should be a question standing alone before the mind; a question with which no subsidiary thought must interfere. In the examination of this question, not the slightest reference must be made to the dictates of inclination or the fashion of the times, the wishes of friends or the inducements of worldly interest. The mind of the inquirer must not even glance at the articles of Queen Elizabeth's establishment, the confession of the Westminster Assembly, or the catechism that happened to be committed to memory in youth. Scriptural precept or precedent must be inflexibly demanded in reference to rites, and inspired declarations or principles in reference to doctrine. The determination must be formed to follow truth, whithersoever she may lead. Though this should displease the most beloved relatives, grieve the most venerated teachers, or blight the most attractive prospects, it is thus only that the prize is to be gained. "Buy the truth;" whatever may be its price, it is worth the purchase: "sell it not;" whatever may be the inducement offered you to part with the inestimable treasure. And, especially for a religious instructor, how important is it that he should not be required to take either the affirmative or the negative side of a disputed question by worldly interest; but that as a minister of Christ he should be swayed only by spiritual influences and conscientious belief! If £2000 per annum be dependent on the rector's continued conformity, how greatly must it indispose him to give the arguments against church establishments a fair consideration. It is not necessary to suppose him to be a mercenary man; he is a man, and that is enough: he cannot fail to be influenced by his position. If he be a good man, who values his station because of the extensive means of usefulness that it affords him, the conflict in his breast will be the more severe, before he can leave it in obedience to the dictate of newly-discovered truth. How strong must the

love of truth be in the hearts of some popular ministers of wealthy dissenting congregations, accustomed to worship in large and elegant chapels, to induce them to give patient and candid attention to the criticisms of Carson; especially if they happen to be acquainted with the privations endured by the pastors of most baptist churches, and the style of architecture that their places of worship generally exemplify! And should any one of them read and be convinced; should he yield to what we believe to be the evidence of truth, and begin to preach it with his usual sincerity and eloquence, how unfavourably are his people circumstanced for receiving his instructions, if they remember, as they probably may, that pædo-baptism is essentially wrought into the trust-deeds under which their spacious edifice is held! Nothing, we are persuaded, would so much promote the spread of truth as that all congregations should be at full liberty to yield to the force of evidence, and act according to their own conscientious belief. Every church is indeed bound by its allegiance to the Lord Jesus Christ to exert itself for the manifestation of what it believes to be his truth and the support of what it believes to be his ordinances. It is a breach of obligation towards him to submit to be restricted by the state, or by its own deceased members, or by its mistakes in earlier years: the dissemination of its present convictions is its present duty. Any arrangements that impede this are violations of that liberty with which Christ has made his people free, and in which he has commanded them to stand fast; and treasonable interferences with his prerogative, as the sole Ruler in Zion, from whom light, guidance, and direction are to be daily sought.

This liberty is liable to be abused. So is every other blessing. The liberty of the press may be abused by the publication of falsehood, the liberty of preaching by the promulgation of heresy, and the liberty of a church to choose its own pastor by an injudicious selection. Arguments against all liberty, particularly against liberty in religious matters, have been drawn in past ages from the abuses to which it is liable; but it is now generally acknowledged that the evils arising from unauthorized restrictions upon liberty, are greater than those which arise from its misuse, as well as that they are

wrong in principle. We say the same in this case. The evils of closing the windows of our meeting-houses against the light of heaven, are greater than those which result from opening them. But especially, as every individual, so every church, is bound to desire growth in divine knowledge, to pray for it, to hold itself open to conviction, and to profess what it believes to be revealed truth. If we attempt to protect divine truth by contrivances of human device, we may expect that God will show that our wisdom is foolishness; but if we work divine institutions in conformity with their original simplicity, we may safely expect that divine power will be exerted to illustrate their efficiency. Though the oxen stumble, the ark will not fall if we refrain from obtruding our officious support. "Truth certainly would do well enough," says Locke, "if she were once left to shift for herself." Remembering that the patron of Christian truth is almighty, we need not fear to adopt the sentiment.

The right of men in former days to adopt measures the tendency of which should be to interfere with the free working of evidence among the men of the present generation may also be fairly questioned. An endowment may be highly prized by its possessors, and may excite the cupidity of by-standers, but it is very doubtful whether its operations are in any case quite innocuous, and whether the principle of endowments is defensible. The property that an individual has received by inheritance, or acquired by trade, he is bound to make use of for the glory of God, and the good of society, and this according to his best judgment, without regard to the opinions of his ancestors. The estate may have descended to him from bishop Bonner; but it will be generally admitted that he is entitled to make use of it for the promotion of that faith which bishop Bonner endeavoured to destroy. Bishop Bonner had no right, we believe, to encumber it with conditions that it should be employed for the extirpation of heresy, or the maintenance of Romish ceremonies; and if such conditions constituted a part of his will, we do not think that they are morally binding on this generation. Had all the estates in England been bequeathed to the court of Star-chamber, for its purposes, the testators would have exceeded their natural rights in making such an assign-



ment, and the men of this generation would have been under no obligation to conform to the mischievous arrangement. No man of the seventeenth century had a right to compel men of the nineteenth century to maintain his opinions, or to determine that if none of us could be found to maintain his opinions his lands should remain uncultivated and barren. Nor do we think that any living man has a right to withdraw from posterity the control of property which now belongs to him, but which, when his breath leaves his body, will be no longer under his stewardship, in order to maintain among them what were, when he dwelt on the earth, his opinions. On this subject, we are quite ready to adopt the language of the editor of the *Nonconformist*—a journal with which we do not always concur, but which has principles, and maintains them, and in the only article which it put forth on the subject of the Dissenters' Chapels' Bill while it was pending, avowed principles which we should be glad to see universal:—"Christianity is designed to be promoted by the living energy of living disciples. All effort for the diffusion of it must, in order to be consistent with the genius of the system, be merely the external form in which faith, hope, and love, develop themselves. It is the privilege, as it is also to constitute the discipline, of every member of Christ's church, to put forth the strength of his new character in coping with the spiritual ignorance and pravity of the age in which he lives. No man has a right to forestall him the privilege, or to deprive him of the discipline. He who leaves a sum of money for the advancement of religion, in whatever shape, and calls in the state to see to its strict appropriation; sets up, *pro tanto*, a religious establishment; takes from his legitimate heirs the opportunity, to the same extent, of using wealth for God; sets aside for ever, in relation to that property, the obligation of inquiring in what way it may be most advantageously extended, and, as far as in him lies, blots out from the creed of the church the maxim, 'The bible, and the bible alone, is the religion of protestants.' He stereotypes his religious belief for all future ages. He is a pope within the limited sphere of his own bequest. He decides, not for himself alone, but for others. He leaves no room for improvement—none for further thought. He constitutes him-

self, to the extent of his means, an authority from which there is to be no appeal. Here is a certain amount of means which, in the order of providence, would be at the disposal of other generations. This amount he withdraws from the general fund, and consecrates it to the exclusive maintenance, for ever, of what he happens to regard as truth. We have no hesitation in saying that the whole tenour of Christianity repudiates the deed."

The calling in of the state to see to the strict appropriation of the legacy, is a part of the system of endowments assigned to the maintenance of specified doctrines which deserves very serious attention. For the civil magistrate to intermeddle with any thing pertaining to the worship or teaching of dissenters, is an evil of such magnitude, that nothing but the sternest necessity could induce us to invite it. If in some cases we request a policeman to stand at the door of a place of worship, it should be simply to protect the persons assembled from violence, without any reference to the orthodoxy of their creed, or the acceptableness of their adorations. If in some cases questions relating to the property of our churches come before civil courts, the utmost care should be taken that they should be of such a nature that the decision does not require any spiritual discernment. No part of our proceedings should imply that we gave credit to the judge, either at a civil or ecclesiastical tribunal, for the slightest discrimination in reference to the things of God. If he have to determine the identity of the religious sentiments of one of the parties, with the sentiments of a deceased Christian, or even of an ancient document, he is called to a work for which he is probably quite unfit. Religious sentiments are not so definable to a worldly man as at first sight may appear; there is great danger of his mistaking form for substance, and confounding words with things; and great probability that his own religious or irreligious opinions may unconsciously bias his decision. Do we not hear the most ludicrous mistakes from our senators whenever they open their lips on matters relating to the opinions and practices of dissenters? Do we not perceive with regret that the bulk of them, when they speak of religion, are as much in the dark as Nicodemus was when he went to talk with our Lord

of the affairs of the kingdom of heaven, with the nature of which he was totally unacquainted? In the recent debates on the bill before us, even, how much gross ignorance have many of them displayed!

Believing, then, that every Christian church ought to have the entire control of the property it has acquired, whether by the contributions of its members or by the bequests of those who have sought to promote its welfare;—that it is at once its privilege and its duty to desire the teaching of the Holy Spirit, and to profess those sentiments, whatever they may be, that it believes to be taught in the sacred oracles;—that all endowments, whether consisting of money, lands, or houses, which are attached to the profession of certain sentiments are adapted to restrict the progress of truth, and encourage dissimulation;—that good men who left such endowments for the support of their religious views, however excellent their motives, adopted a mistaken course, exceeded their rights, and violated the rights of posterity;—and that the evils of a litigated inquiry, before either civil or ecclesiastical courts of judicature, into the conformity of the creed of the occupants of endowed chapels with the creed of the first worshippers and supporters, would far exceed any benefit that could arise from it, we abstained, conscientiously and advisedly, from taking any part in the recent opposition to what was called the Dissenters' Chapels' Bill. Though it did not recognize fully those principles which we believe to be founded in equity, and congenial with the kingdom of Christ, it applied some of those principles to certain cases. It was an approximation to what we deemed the right course, and more accordant with religious freedom than the law as it previously stood or was supposed to stand. That strenuous opposition should be made to it by the most intolerant of our legislators; that every man of note in the upper and the lower houses of parliament, who had been habitually distinguished as an enemy to dissenters should be loud in its condemnation; that such long-sighted personages as the bishops of London and Exeter, and such zealots for state-church principles as Earl Roden and Sir Robert Inglis should take the lead in endeavours to impede it, seemed natural and consistent. That separatists from the church who disavow

dissenting principles, and timid dissenters who have no great confidence in the principles they acknowledge, should have readily taken alarm at the alleged tendency of the bill to encourage unitarianism, did not surprise us. But Paul could not have been more astonished when he found that even Barnabas was carried away by the dissimulation of the Judaizers at Antioch, than we were when we learned that petitions against the bill were adorned with some names, names which we hope never to mention but with the most sincere respect. It is indeed matter of congratulation to us that the baptists generally were in this movement unusually slow and sluggish: that some of those whose reputation stands highest for practical wisdom and public spirit stood aloof from it altogether; that some of those who had affixed their signatures acknowledged afterwards that they had done so incautiously; and that some who had even got up petitions on the subject, on further consideration refrained from forwarding them for presentation. We believe that others were deceived by incorrect representations of the nature of the bill, and of the effects it would produce. But it was with sincere regret that we saw the congregational ministers of the metropolis, collectively as well as individually, overlooking principles in which we hope that they participate with us, and amidst the plaudits of the Record, the Herald, the Standard, and the Morning Post, lowering their own dignity in the eyes of statesmen, who naturally wondered at what they deemed dissenting inconsistency. We have no doubt that the bill was brought in by the cabinet with the expectation that it would be generally acceptable to the dissenters. Re-bering the signal disapproval of the year in reference to the alienation at the successful attempt to restrict the had caused among some who reported them at the last election, also, according to their present policy, to conciliate their opponents, the ministers brought in this measure, believing it to be intrinsically just, and expecting it to be popular with a great and influential body, which they may dislike but cannot despise. The recollections of the past, however, predisposed the dissenters to receive with suspicion whatever came from such benefactors; an outcry raised in the first instance by high



churchmen against concession to unitarians excited some who are justly zealous for those truths which unitarians deny; a hankering after endowments which unitarians possess, and in the possession of some of which the measure would confirm them, aroused others; and these causes, co-operating with some which it may be as well not to specify, raised a species of whirlwind, violent while it lasted, but happily not very enduring. The anticipations of a cabinet may easily be baffled, however, when such coalitions take place as this spring has witnessed. If Cicero thought it impossible for the augurs at Rome to meet without laughing in each others faces, we may be pardoned perhaps for supposing that certain gentlemen felt it difficult to maintain their gravity when they found themselves actually seated at the same table deliberating on matters pertaining to dissenting interests, and subscribing their names to the same document; and it does not require much poetic fancy to imagine that one of them, when he quitted the apartment, after such harmonious co-operation, exclaimed with a sigh,

"When shall we three meet again!"

The act is now, however, a part of the law of the land; and we have determined that our readers shall know what it is. It is an act of some importance; it is very short; and they shall have the opportunity, without depending on our representations or those of others, to judge for themselves of its nature and tendencies.

It consists of three paragraphs. The design of the first is to give retrospective force to the repeal of certain persecuting acts. The act of toleration repealed was passed near the beginning of the reign of George III. repealed near the end of that reign. The acts which had respect to unitarians; now, by the repeal of all those persecuting statutes is made retrospective: they are to be treated, if pleaded in a court of justice, as though they had never existed. There are many baptist churches in the kingdom which were formed before the passing of the Toleration Act: if property were bequeathed to them before the Toleration Act, it is vain now for a litigant to seek to deprive them of it on the plea that dissenting worship was not then legal, and that

therefore the bequest was void; because the present act makes the toleration act retrospective. In like manner it is vain for a litigant to seek to deprive unitarians of any property on the plea that unitarianism was unlawful before the year 1813; because the present act makes the act of the 53rd of George the Third retrospective. The words of the section are these:

"Whereas an act was passed in the first session of the first year of the reign of King William and Queen Mary, intituled 'An Act for exempting their majesties protestant subjects dissenting from the Church of England from the penalties of certain laws:' and whereas an act was passed in the nineteenth year of the reign of King George the third, intituled 'An Act for the further relief of protestant dissenting ministers and school-masters: and whereas an act was passed in the fifty-third year of the reign of King George the third, intituled 'An Act to relieve persons who impugn the doctrine of the holy trinity from certain penalties:' and whereas an act was passed by the parliament of Ireland in the sixth year of the reign of his majesty King George the first, intituled 'An Act for exempting the protestant dissenters of this kingdom from certain penalties to which they are now subject:' and whereas an act was passed in the fifty-seventh year of the reign of King George the third, intituled 'An Act to relieve persons impugning the doctrine of the holy trinity from certain penalties in Ireland:' and whereas prior to the passing of the said recited acts respectively, as well as subsequently thereto, certain meeting houses for the worship of God, and Sunday or day schools (not being grammar schools), and other charitable foundations, were founded or used in England, and Wales, and Ireland, respectively, for purposes beneficial to persons dissenting from the church of England, and the church of Ireland, and the united church of England and Ireland respectively, which were unlawful prior to the passing of those acts respectively, but which by those acts respectively were made no longer unlawful: be it therefore enacted by the queen's most excellent majesty, by and with the advice and consent of the lord's spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, That with respect to the meeting houses, schools, and other charitable foundations so founded or used as aforesaid, and the persons holding or enjoying the benefit thereof respectively, such acts, and all deeds or documents relating to such charitable foundations, shall be construed as if the said acts had been in force

respectively at the respective times of founding or using such meeting houses, schools, and other charitable foundations as aforesaid."

The second section relates to endowments, and chapels whose trust deeds do not define the tenets of those who are to enjoy them, or give a definition that is incomplete. If the words of the trust deed describe the doctrines and practices for which the building or endowment was intended, those words are, according to the act, imperatively binding. But, if the trust deed does not describe any doctrines or practices, then a congregation that has been in possession the last quarter of a century is not to be dispossessed on the plea that it has deviated from the faith or practice of its original founders. There is no clause facilitating the ejectment of any congregation;—neither for teaching orthodoxy, as Dr. Blomfield intimated in the house of lords, nor for teaching heresy;—but only to impede the ejectment of those who have long been in possession, on the ground of alleged differences from their predecessors. If the trust deed mentions some peculiarities, those peculiarities are binding, but no others than those which are mentioned. Thus if the trust deed says merely a congregation of dissenters, no congregation of dissenters having held it a quarter of a century can be dispossessed on the plea that they are not dissenters of the right kind. If the trust deed merely says baptists—any class of baptists, having had possession a quarter of a century, may retain it, though none but baptists. If the trust deed specifies six or eight particulars, as the greater part of our trust deeds do, those six or eight particulars are binding: nothing less; nothing more. The principle is the same as that to which the apostle writing to the Galatians adverts, as prevailing in his day: "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." As an illustration, we may refer to a case in which our denomination is divided. Some trust deeds prescribe strict communion; some prescribe open communion; the greater part do not mention the subject. Where either form of communion is prescribed in the trust deed, according to this act it is permanently binding; but where it is not mentioned, the congregation is left to its own judgment, and neither open communionists nor strict communionists

could be disturbed after a quarter of a century's practice of their views, on the plea that it did not accord with the views of the original founders. Such a plea would probably have been deemed insufficient before; but now it could not be made—this act precludes it. The section is as follows:—

"II. And be it enacted, That so far as no particular religious doctrines, or opinions, or mode of regulating worship, shall, on the face of the will, deed, or other instrument declaring the trusts of any meeting house for the worship of God by persons dissenting as aforesaid, either in express terms, or by reference to some book or other document as containing such doctrines, or opinions, or mode of regulating worship, be required to be taught, or observed, or be forbidden to be taught or observed therein, the usage for twenty-five years immediately preceding any suit relating to such meeting house of the congregation frequenting the same shall be taken as conclusive evidence that such religious doctrines, or opinions, or mode of worship as have for such period been taught or observed in such meeting house may properly be taught or observed in such meeting house, and the right or title of the congregation to hold such meeting house, together with any burial ground, Sunday or day school, or minister's house attached thereto; and any fund for the benefit of such congregation, or of the minister or other officer of such congregation, or of the widow of any such minister, shall not be called in question on account of the doctrines, or opinions, or mode of worship so taught or observed in such meeting house: provided, nevertheless, that where any such minister's house, school, or fund as aforesaid shall be given or created by any will, deed, or other instrument, which shall declare in express terms, or by such reference as aforesaid, the particular religious doctrines or opinions, for the promotion of which such minister's house, school, or fund is intended, then and in every such case such minister's house, school, or fund shall be applied to the promoting of the doctrines or opinions so specified, any usage of the congregation to the contrary notwithstanding."

The third section relates merely to the application of the act to suits pending at the time; but we add it, that our readers may be in possession of the entire document:—

"III. Provided always, and be it enacted, That nothing herein contained shall affect any judgment, order, or decree already pronounced



by any court of law or equity; but that in any suit which shall be a suit by information only and not by bill, and wherein no decree shall have been pronounced, and which may be pending at the time of the passing of this act, it shall be lawful for any defendant or defendants for whom the provisions of this act would have afforded a valid defence if such suit had been commenced after the passing of this act to apply to the court wherein such suit shall be pending; and such court is hereby authorized and required, upon being satisfied by affidavit or otherwise that such suit is so within the operation of this act, to make such order therein as shall give such defendant or defendants the benefit of this act; and in all cases in which any suit now pending shall be stayed or dismissed in consequence of this act, the costs thereof shall be paid by the defendants, or out of the property in question therein, in such manner as the court shall direct."

It is right that we should explain the course which we have adopted in reference to this measure during its passage through parliament. Editorially, we have done nothing, either to obstruct or to promote it. The subject has not been mentioned till now in our pages. Some who have attributed this to supineness, and censured us for indifference to passing events, will now understand the reasons of our silence. It will probably be said, on the other hand, that with views so decided we ought to have declared our sentiments. In his private capacity, the editor has not been backward to avow his opinions. At the meeting of the general body of London ministers of the three denominations very few baptists happened to be present, and he fought the battle alone, speaking against the resolutions which were passed quite as long as some of the independent brethren were willing to hearken. But in the Magazine, he did not think it right to use the power which his office

gave him to counteract what he supposed to be the prevalent feeling. It would be an abuse of the power entrusted to him for the public benefit, if he were to avail himself of it to oppose the general consent of the wise and intelligent members of our community. Great confidence has been reposed in him for several years by those who have entrusted the management of the Magazine to his individual discretion, and this binds him more strongly than any regulations could, to make use of the influence of the Magazine for those objects alone which may be presumed to have their general concurrence. At first, he was apprehensive that the denomination, as such, took a different view of the bill from his own; he bowed, therefore, deferentially, in silence. He has subsequently been delighted to find that he was mistaken. During the progress of the bill he was not requested to record resolutions adverse to it by the officers of any society. He did not receive one sentence against it from any correspondent. He has been assured by men of eminence in our denomination that their opinion coincided with his own. It will not, he trusts, be deemed improper by any, that he has expressed his views of the whole general subject so freely in the preceding remarks; if true they are important. Let them be taken as quite unofficial—the views of an individual; but they are views which he has entertained for many years, and of the correctness of which he has a firm persuasion. The whole denomination will, however, he is sure, agree with him in the great principle which is the basis of his argument, that the acquisition of truth is more important than the acquisition of endowments, and that the spiritual interests of the churches are of far greater value than their earthly possessions.

## BRIEF NOTICES.

*Lectures for These Times.* By J. M. CRAMP, A.M. London: 12mo. pp. 308. Price 5s.

To this volume we are indebted for an article which appears in the earlier part of the present number, on the Special Duties of Protestants in These Times. Though it is slightly abridged, it contains such seasonable counsels as will

suffice, we hope, to excite many of our friends to possess themselves of the entire work. The lectures were delivered at Hastings, the winter before last, to the congregation to which the author was accustomed to minister; and, like everything else that he has published, are distinguished for clearness of thought, perspicuity of diction, and closeness of adherence to the

system of truth revealed in the New Testament. Addressed to an assembly in which were persons of various denominations, some of whom were unaccustomed to dissenting ministrations, the discourses were carefully impregnated with the doctrines of salvation by grace, elucidating first principles, and avoiding every thing recalcitrant: they will therefore be found acceptable to readers who require simplicity of language as well as evangelical sentiment. Anticipating a great conflict with antichrist, in every form, popish and protestant, it is the desire of the author to prepare his fellow countrymen for the struggle that lies before them. "The battle," he says, "will be sharp—probably long—and some painful reverses may be experienced by the advocates of New Testament piety. Nevertheless, let no man's heart fail him. The cause is God's, and victory is sure. The day is coming when the bible shall again be the book of the church—when personal godliness shall be regarded as indispensable to fellowship—when the supremacy of the Lord Jesus shall be acknowledged by all—when the operations of the Spirit shall be unchecked—and when the people of God shall be one—a happy, harmonious family—one fold, under one shepherd. The Lord hasten it in his time!"—Amen, we add; and may the author of this work be divinely assisted in the dissemination of its principles in the region to which he is gone, and in committing them to "faithful men who shall be able to teach others also!"

*Lectures on Tractarian Theology.* By JOHN STROUGHTON. Jackson and Walford. London: pp. 183.

These lectures also were delivered on successive sabbath evenings in the course of the author's ministry. They are four in number, and embrace the following points in the tractarian controversy:—tradition, apostolic succession, the sacraments, and the holy Catholic church. Although the author professes to give merely a brief outline of the arguments which may be adduced in opposition to the principles of tractarian theology, yet he has been successful in exposing many of its baneful errors. We cordially unite with him in saying, "While others boast of the name, let us cultivate and display the spirit of Catholicity. Happy day, when this feeling shall prevail through the church! And happy world, where this feeling shall be triumphant, and never die or even languish; where all the storms of time shall be succeeded by the calm of perfect peace and love; and where Christians, embracing each other after the perils of their pilgrimage, and finding themselves all at home, shall wonder, and, if tears be shed in heaven, shall weep, that they should have quarrelled with each other by the way."

*The Faith once delivered to the Saints; considered in its Distinctive Principles and Sure Results; in Six Discourses.* By the Rev. JOSEPH RIDGEWAY, M.A., Rector of High Roding, Essex. London: Seeley, Burnside, and Seeley. Pp. 285. Price 5s.

The author has not given his readers any preface except what they find in the title page. As we advance into the body of the work, we learn that the chief object of its publication is

to expose the pernicious errors propagated by tractarians, who, as the writer asserts, "follow closely in the steps of Rome, and have commenced a new warfare against the doctrines of the cross, by old weapons brought forth from her armouries, and refurbished by modern hands." Mr. Ridgeway comes forward boldly in the defence of the gospel, and shows himself valiant for the truth. But were he to lay aside "Articles" and "Homilies," as David put off Saul's armour when he went forth to meet Goliath, and take the simple weapons which the volume of inspiration supplies, he would appear to much greater advantage as a good soldier of Jesus Christ. As protestant dissenters, and as baptists, we cannot give our assent to some things which he advances in reference to episcopacy and infant baptism; yet we have no doubt the work will be deemed very acceptable and useful by the evangelical section of the church of England, a class to which the writer evidently belongs.

*The Gospel before the Age: or, Christ with Nicodemus. Being an Exposition for the Times.* By the Rev. R. MONTGOMERY, M.A., Oxon. London: 8vo. pp. 426. Price 10s.

In a "dedicatory epistle" to the right hon. W. E. Gladstone, M.P., the author says, "I have affixed to this volume, as one title, 'The Gospel before the Age,' not to imply that the word of God has not always been in advance by its infallible wisdom, its regenerative power, its searching anatomy, and faultless purity, of every dogma or science which the invention of man's restless mind has propounded. . . . But what I mean by the expression, as applied to the Redeemer's language to Nicodemus, is this; that both theoretically and practically, the age in which we live, to a vast extent, treats the gospel of Christ as if it were behind itself; and hence no longer capacitated to grapple with the great problems of the day, and satisfy the rising wants of the world." If the reader understands this explanation, we congratulate him; but if Mr. Montgomery preaches as he writes, which we believe to be the case, it is difficult to imagine what kind of beneficial effect can ensue, except on the principle of God's overruling for good even the follies and vanities of those who administer his word. It must then be said that he makes the pompous things, as well as the weak things, of the world, instrumentally efficacious. Half that is written, if spoken, must, we are confident, be unintelligible to a great proportion of the people addressed; even allowing them to be moderately educated. Never have we seen the gospel, which we believe the author holds in its essentials, more confused and concealed in a cloud of verbiage. It is really grievous that such stuff should be addressed to souls perishing for lack of knowledge; and astonishing that the flagellation received by the poet at the hands of the Edinburgh Review, has not somewhat improved the language of the divine. We had marked several monstrous absurdities of language for quotation, but, on second thoughts, we really think the labour of copying them would be useless; first, because Mr. Montgomery probably may never see these pages;



secondly, because if he did, he is not the man to regard them; and thirdly, because the very first sentence in the volume will suffice for the purpose we have in our view, namely, to warn the unwary of losing time by reading, and to check the youthful aspirant for fame in imitating the worst specimens of a bad school. Was ever such an opening to a discourse before as the following?—"On reverting thoughtfully to that period of wonders when incarnate deity lived, and moved, and spake, and acted in the land of Palestine, and thus expressed palpably before the senses of mankind that very idea of a pure and perfect manhood which inhabited the intellect of god-head from everlasting—do we never experience a dim regret that we did not personally gaze on 'God manifest in the flesh?'" Only think of incarnate deity expressing palpably an idea; of perfect manhood inhabiting the intellect of god-head; and of a dim regret! and then judge, reader, whether we should do well to spend any more of our time or yours about the volume.

*The Psalmist. A Collection of Psalm and Hymn Tunes, suited to all the Varieties of Metrical Psalmody. Edited by VINCENT NOVELLO, Esq. With Contributions from the most eminent Professors. The Treble Part, or Air.* London: Foolscape 8vo., bound in embossed roan, and gilt. Price 4s.

*The Psalmist. The Bass Part.* Roan, gilt. Price 4s.

*The Psalmist. The Tenor Part.* Roan, gilt. Price 4s.

*The Psalmist. The Alto Part.* Roan, gilt. Price 4s.

It affords us pleasure to learn that the popularity of the Psalmist increases, and that it is expelling from many of our congregations those boisterous and unscientific compositions, which persons of musical-taste who had not been habituated to them from childhood, could not fail to hear with astonishment, if during the performance they happened to pass near a dis-senting place of worship. These four volumes, which are in every respect uniform, though independent of each other, will doubtless facilitate the use of the work, as they are cheap, handsome, and portable. One contains the bass of all the tunes in the Psalmist without any of the other parts; another the air alone, another the tenor alone; another the alto alone; and any one may be obtained separately. In the last three cases we observe that all are in the G clef. To those who have occasionally to set tunes at social meetings, the volume containing the air, being so easily carried in the pocket, will be a great acquisition. The aspect of the pages is very pleasing, as they afford fine specimens of the comparatively novel art of printing music with metal types.

*The Providence of God Displayed in a Series of Interesting Facts from Sacred and Profane History. By the Rev. JOHN YOUNG, M.A., Author of "The Record of Providence," &c., &c.* London: 8vo. pp. 520. Price 5s. 6d.

How many anxieties would be allayed, how

many false steps prevented, how many obstacles to the performance of duty removed by firm belief in a constantly restraining, guiding, and overruling providence! Its existence is commonly acknowledged, but inadequately realized. Illustrations of this truth then, adapted to affect the imagination and impress the heart, are beneficial in their tendency: they may not be of a nature to convince the judgment, and yet may be useful to him who is already convinced, by influencing his feelings, and rendering his persuasion effective. In this volume, some hundreds of anecdotes are brought together, derived from manuscripts, printed papers, and books of many classes, and ranged under several heads. They are generally well adapted to the compiler's purpose: had some of them been omitted, the book would have been more accordant with our taste; but the removal of these would perhaps be regretted by some readers as the loss of the most high-flavoured portions. The work will be especially acceptable to young persons, containing as it does a large number of hair-breadth escapes from diversified dangers, sudden reverses of prospect, and exciting histories. They will be impelled forward; their curiosity will be abundantly gratified; and the impression left on their minds will be good.

*Memoir of the Rev. William Lindsay of Letham, Forfarshire. Second Edition, enlarged.* Glasgow: Macklehoose. 32mo. pp. 98.

When the present editor of this magazine made a tour through Scotland on behalf of the Baptist Missionary Society, in the year 1834, it was desired that he should visit Forfar, where there were neither baptists, nor place of worship which those who made the arrangements could procure. The subject of this memoir, Mr. Lindsay, an aged independent minister residing several miles from Forfar, being accordingly written to by a friend, walked thither for the purpose, hired a hall which was adapted for the service, walked again from his home on the appointed day to meet the English baptist preacher, procured a drummer to go round the town to announce the sermon, did everything which Christian kindness could do to render the visit agreeable and effective, and by his conversation at the inn, and at the breakfast on the following morning, at the house of a friendly minister of another denomination, produced an impression, which few men could produce at a single interview. This little volume portrays the disinterested, laborious, intelligent, single-minded man of God; it records many remarkable incidents which occurred in his active and long continued course, and furnishes two or three hours reading, almost as interesting as the pleasant meeting at Forfar.

*Antichrist Unmasked; or, Popery and Christianity Contrasted, in their Leading Principles, their Spirit, and Practice. By J. G. PIKE, Author of Persuasive to Early Piety, &c.* London: 32mo. pp. 468. Price 2s.

Cheap, plain, and compendious.

# INTELLIGENCE.

## ASSOCIATIONS.

### SOUTHERN.

The following is a list of the churches comprised in the Southern association, with the names of their respective pastors :—

Andover .....	T. Applegate.
Beaulieu Ralls, 1st ch.	
Ditto, 2nd church.....	J. B. Burt.
Blackfield Common .....	R. Bennett.
Downton.....	G. Woodrow.
Ebenezer .....	J. Neave, G. Arnot.
Forton .....	T. Tilly.
Hedge End.....	J. Oughton.
Landport .....	C. Cakebread.
Lockerley .....	N. T. Burnett.
Longparish.....	J. Chappell.
Lymington.....	J. Millard.
Ludgershall .....	
Milford .....	D. Chegwiddden.
Newport.....	C. W. Vernon.
Niton .....	J. Smedmore.
Parley .....	Paul Alcock.
Portsea, 1st church.....	C. Room.
Ditto, 2nd church...	
Poole.....	S. Bulgin.
Poulner.....	T. Rutter.
Romsey .....	J. Farmer.
Salisbury .....	Isaac New.
Southampton.....	T. Morris.
Ditto, 2nd church.....	J. Ford.
Sway .....	
Wellowand Yarmouth.....	W. Read.
Whitchurch.....	E. Amery.
Winchester .....	

The brethren met at Downton, on the 27th and 28th of May. Mr. Woodrow presided, and Mr. Tilly was re-chosen secretary. Sermons were delivered by Messrs. Tilly and Bulgin. A great number of resolutions were passed, among which were the following :—

“That the new church formed in Portland Chapel, Southampton, be received into the association; and that the case of their chapel debt be recommended to the sympathy and benevolence of the churches.

“That this association being deeply convinced that there is no security for civil and religious liberty so long as the union of church and state continues, and believing that such a connexion is derogatory to the kingly character and office of Jesus Christ—contrary to the principle of the New Testament, and injurious to the interests of religion, do cordially approve of the objects contemplated, and in the measures adopted by the recent ‘Anti-state-church Convention,’ held in London, on the subject; and to recommend the churches they represent to employ all legal and scriptural methods to produce a dissolution of such an unholy alliance.

“That this association once more lifts up its solemn voice against the monstrous and inhuman system of slavery, and especially as existing in the United States of America, and calls upon all the churches to sympathize with, and pray for, the thousands of their coloured Christian brethren who are groaning under the oppression of their tyrannical masters.

“That this association feel convinced that the wretchedness and immorality in which large masses of the population of this country are involved, are, in a considerable degree, to be ascribed to the laws which restrict the operation of commerce and free trade, do rejoice in the growing influence of the ‘National Anti-Corn Law League,’ and do recommend their friends to afford prompt assistance, by every constitutional means, to obtain the total repeal of all such unscriptural laws.

“That this association, considering war to be inconsistent with the principles and precepts of the gospel of Christ, and detrimental to the true interests of mankind, rejoice in the energetic and successful operations of the ‘London Universal Peace Society,’ and wish it the most extensive success in promoting peace on earth, and good will among men.”

The circular letter, which was written by Mr. Applegate, is on the Means for Promoting a Revival of Religion in the Churches of the Association.

### Statistics.

Number of churches .....	29
Baptized .....	156
Received by letter .....	31
Restored .....	8
	—195
Removed by death .....	50
Dismissed.....	29
Separated .....	24
	—103
Clear increase .....	92
Number of members.....	3033
Sunday scholars .....	3500

The next meeting is to be held at Forton, near Gosport, on the Wednesday and Thursday in “Whitsun-week,” 1845.

### WESTERN.

This association comprises the following churches :—

Appledore .....	
Ashwater .....	A. Facy.
Bampton.....	
Barnstaple .....	W. Aitchison.
Bideford.....	W. Gray.
Bradninch .....	C. Sharp.
Brayford.....	W. Cutcliffe.
Bridgewater.....	H. Trend.
Burrowbridge .....	T. Baker.
Burton .....	J. Merchant.
Bridport.....	T. Clarke.
Chagford .....	W. May.
Chard .....	E. Edwards.
Collumpton .....	U. Foot.
Crediton .....	W. Hewitt.
Creech .....	G. Medway.
Crewkerne .....	S. Pearce.
Croyde .....	J. Hunt.
Culmstock .....	J. H. May.
Dorchester.....	S. Sincox.
Exeter, South Street .....	W. Welch.
Do., Bartholomew Yd. J. Bigwood.	



Hatch .....	J. Fry.
Hemyock .....	R. Serle.
Highbridge.....	G. Hoskins.
Honiton.....	J. B. Titherington.
Horsington.....	D. Bridgman.
Isle Abbots.....	J. Clift.
Loughwood.....	J. Stenbridge.
Lyme .....	A. Wayland.
Minehead .....	C. Elliott.
Montacute.....	J. Price.
Newton Abbott.....	W. Cross.
Newton St. Petrock.....	F. Thorne.
North Curry.....	W. Perratt.
Shaldon .....	
South Molton.....	J. Teall.
Stogumber .....	J. G. Fuller.
St. Hill.....	F. H. Rolestone.
Street .....	J. Little.
Taunton .....	J. Jackson.
Thorverton.....	
Tiverton.....	J. Singleton.
Torrington.....	G. Cosens.
Uffculm.....	H. W. Stenbridge.
Upton.....	J. Chapman.
Watchet .....	S. Sutton.
Wellington.....	J. Baynes.
Weymouth.....	J. C. Butterworth.
Wincanton.....	G. Day.
Yarcomb.....	S. Vincent.
Yeovil.....	R. James.

At the annual meeting held at Crewkerne, May the 28th and 29th, Mr. Standon Pearce was chosen moderator, and Mr. Trend re-appointed secretary. Messrs. Bigwood, Rolestone, Fuller, and Cosens, preached. The following resolution was adopted :—

“That this association, believing that the union of sacred and secular things in state establishments of Christianity, is opposed to the principles of the New Testament, subversive of the rights of Christians, and injurious to the interests of Christ's kingdom, and rejoice in the peaceful proceedings, and successful termination of the Anti-State-Church Conference, recently held in London, and expresses its hope that the churches of this association will co-operate in all the Christian efforts arising out of it to enlighten the public mind, and to prepare the way for the ultimate and entire separation of church and state.”

The circular letter, written by Mr. Trend, contains a brief Historical Account of some of the Churches, and is to be followed by a similar review of others from the same pen.

*Statistics.*

Number of churches.....	52
Baptized .....	228
Received by letter.....	54
Restored .....	12
—	294
Removed by death .....	50
Dismissed .....	51
Excluded .....	29
Withdrawn.....	31
—	161
Clear increase .....	133
Number of members.....	3564
Schools.....	58
Sunday scholars.....	4174
Teachers .....	537
Village, or other stations .....	79

The next meeting is to be held at Lyme, on the Tuesday and Wednesday of “Whitsun-week,” 1845.

BRISTOL.

Churches in three counties are included in the Bristol association :—

GLOUCESTERSHIRE.

Avening.....	S. Webley.
Eastcoombs.....	Thomas Owen.
Minchinhampton .....	W. Evans.
Shortwood.....	T. F. Newman.
Sodbury.....	Thomas How.
Westbury-on- Trym.....	
Wotton-under-Edge.....	J. Watts.

SOMERSETSHIRE.

Bath, Somerset Street.....	David Wassal.
Do., York Street .....	John Stephens.
Beckington .....	E. V. Gill.
Bourton.....	James Hannam.
Bristol, Broadmead.....	C. E. Birt, T. S. Crisp.
Do., Counterslip.....	Thomas Winter.
Do., King Street .....	G. H. Davis.
Do., Pithay .....	Evan Probert.
Do., Thrissell St. ....	W. H. Fuller.
Cheddar.....	Edward Webb.
Dunkerton.....	John Ricketts.
Frome, Badcox Lane.....	C. J. Middleditch.
Do., Sheppard's Barton.....	William Jones.
Hanham & Keynsham.....	Thomas Ayres.
Laverton.....	
Paulton.....	Joseph Fox.
Philip's Norton.....	
Pill .....	
Twerton.....	
Wells .....	H. Crossman.

WILTSHIRE.

Bratton .....	G. W. Fishbourne.
Corsham .....	H. Webley.
Corton .....	T. Hardick.
Crockerton.....	Z. Clift.
Devizes .....	J. S. Bunce.
Grittleton .....	
Melksham .....	Joshua Russell.
Penknapp.....	Shem Evans.
Sherston.....	S. Stubbins.
Shrewton, Bethesda.....	Joseph Mather.
Do., Zion .....	— Smith.
Trowbridge, Back St. ....	W. Barnes.
Do., Bethesda .....	— Guinnell.
Warminster .....	George How.

The annual meeting was held at Sheppard's Barton, Frome, on the 29th and 30th of May, and Mr. Jones was appointed moderator. Messrs. Davis and Birt preached, and the circular letter, on the Nature and Duties of the Deacon's Office, written by Mr. Middleditch, was adopted.

*Statistics.*

Number of churches.....	41
Baptized .....	433
Received by letter.....	103
Restored .....	26
—	562
Removed by death.....	89
Dismissed.....	88
Excluded .....	41
—	218
Clear increase .....	344
Number of members .....	6109
Sunday scholars .....	5534
Teachers.....	947

The next meeting is to be held in the Pithay Chapel, Bristol.

## LANCASHIRE AND CHESHIRE.

This association comprises the following churches :—

Accrington .....	J. Harbottle, D. Griffiths.
Ashton-under-Lyne .....	W. Giles.
Bacup, Ebenezer .....	S. Todd.
Do., Irwell Terrace .....	T. Dawson.
Blackburn .....	R. Cameron.
Bolton .....	J. Fyfe.
Burnley .....	
Burleem .....	
Chowbent .....	D. Thompson.
Cloughfold .....	R. Ward.
Colne .....	E. Jones.
Conistone .....	D. Kirkbride.
Goodshaw .....	A. Nichols.
Haslingden .....	J. Blakey.
Heywood .....	W. E. Jackson.
Hill Cliffe .....	A. Kenworthy.
Inskip .....	
Little-Moor-End .....	J. Bamber.
Liverpool, Myrtle St. .....	J. Lister.
Do., Soho Street .....	R. B. Lancaster.
Do., Pembroke St. .....	C. M. Birrell.
Lumb .....	J. Driver.
Manchester, York St. .....	C. Thompson.
Do., Oxford Road .....	F. Tucker.
Northwich .....	T. Swinton.
Ogden .....	J. Garside.
Oldham .....	J. Birt.
Pendle Hill .....	
Preston .....	J. Edwards.
Rochdale .....	W. F. Burchell.
Salford .....	J. Voller.
Stalybridge .....	
Stockport .....	C. Baker.
Tottlebank .....	T. Taylor.
Wigan .....	W. Ellison.

The brethren assembled at Stockport on the 29th and 30th of May. Mr. Lister was chosen moderator, and the secretary, whose name does not appear, was earnestly requested to continue his services. Sermons were delivered by Messrs. J. Birt, and P. J. Saffery; and much business was transacted, in reference to the promotion of general education on the system of the British and Foreign School Society, and to the Lancashire and Cheshire County Home Mission.

*Statistics.*

Number of churches in the association...35

Baptized .....	550
Received by letter .....	113
Restored .....	36
—	699
Removed by death .....	75
Dismissed .....	67
Excluded .....	81
Withdrawn .....	30
—	243

Clear increase .....	456
Number of members .....	4352
Sunday scholars .....	8505
Teachers .....	1056
Day and evening scholars .....	522
Preaching stations .....	73

The next meeting is to be held in York Street, Manchester, on Wednesday and Thursday in "Whitsun-week," 1845.

## EAST KENT.

In this association are churches at the following places :—

Ashford .....	H. Smith.
Brabourne .....	T. Scott.
Broadstairs .....	A. Gunning.
Canterbury .....	W. Davies.
Deal .....	
Dover .....	J. P. Hewlett.
Egerton .....	J. Padgham.
Eythorne .....	
Faversham .....	
Folkstone .....	D. Parkins.
Do., Uphill .....	J. Clark.
Margate .....	J. H. Gamble.
Ramsgate .....	J. M. Daniell.
St. Peter's .....	T. Cramp.

The brethren assembled at Folkstone, on the 28th and 29th of May. Mr. Parkins was chosen moderator, and Mr. Hewlett secretary. Messrs. Hewlett and Scott preached. It was resolved unanimously,—

"That this meeting is deeply impressed with the vast importance of general education, believing it to be a most powerful means of preventing future generations from being enslaved by religious systems and creeds, falsely so called. At the same time it cannot but record its deep regret at the formation of sectarian schools; not only involving, as they will, all parties in much superfluities and annual expense to sustain them, but to a great degree menacing the future efficiency of the British and Foreign School Society, which has for so many years worked harmoniously among the various denominations of non-conformists, and not a few liberally minded episcopals; and which still deserves the unqualified support of all who are the advocates of Christian union."

The circular letter, written by Mr. Daniell, was on Christian Union.

*Statistics.*

Number of churches .....	14
Baptized .....	52
Received by letter .....	22
Restored .....	1
Other additions .....	62
—	137
Removed by death .....	16
Dismissed .....	21
Excluded .....	7
Withdrawn .....	49
—	93

Clear increase .....	44
Number of members .....	1028
Sunday scholars .....	1560
Teachers .....	194
Village stations .....	4

The returns are imperfect. The next meeting of the association is to be held at Ramsgate, June the 3rd and 4th, 1845.

## WEST KENT.

The following churches constitute this association. An account of the withdrawal of seven others which had belonged to it, was given in our number for July, page 362.

## KENT.

Bessell's Green .....	W. Paine.
Chatham, 1st church .....	J. Stock.
Do., 2nd church .....	A. Jones.
Crayford .....	O. Watts.
Eynsford .....	G. H. Whitbread.
Foot's Cray .....	J. Hamblin.



Gravosend.....  
 Lessness Heath.....C. Hart.  
 Maidstone, 1st churchH. H. Dobney.  
 Sandhurst.....J. Gates.  
 Sheerness.....  
 Smarden.....W. Syckelmoore.  
 Tenterden.....D. Pledge.  
 West Malling.....

SUSSEX.

Battle.....R. Grace.  
 Hastings.....  
 Lewes.....E. Davis.

The annual meeting was held at Maidstone, June the 4th and 5th. Mr. Stock was chosen moderator, and Mr. Dobney requested to continue his services as secretary. Sermons were delivered by Messrs. Davis and Paine. The following resolution was adopted :

"That this association, fully recognizing the imperative obligation laid upon the professors of non-conformist principles to make the most strenuous efforts, in the spirit of Christian kindness, to impress upon the public mind the numerous and awful evils which necessarily exist wherever religion is made a matter of state policy and worldly legislation,—desires to express the high satisfaction with which it regards the proceedings of the Anti-State-Church conference recently held, and the formation of the Anti-State-Church Association, whose plan of organization it entirely approves, and whose council and executive committee deserve the fullest confidence and the heartiest co-operation of the entire nonconformist body.

The circular letter, written by Mr. Pledge, is, Observations Relative to the Church of England and the Church of Christ, with an especial reference to the agency of the Holy Spirit.

Statistics.

Number of churches .....	17
Baptized .....	122
Received by letter.....	41
Restored .....	4
.....	—167
Removed by death .....	26
Dismissed .....	33
Excluded .....	28
.....	— 87
Clear increase .....	80
Number of members .....	1635
Sabbath scholars.....	1922
Teachers.....	295

The meeting next year is to be held at Battle, on the first Tuesday and Wednesday in June.

GLAMORGANSHIRE.

The order in which the churches of this association are arranged in the following list, is that of their formation: the oldest, that at Hengoed, having been constituted in 1650, and the second, that at Penyfai, in 1726. Of the whole number, fifty, thirty-eight have been formed this century; twenty-five of them within the last twenty years.

Hengoed.....J. Jenkins.  
 Penyfai.....D. Thomas.  
 Croesypark.....T. Thomas.  
 Salem, Llan.....  
 Caerphilly.....  
 Aberavan.....D. Thomas, E. Williams.  
 Ystrad.....D. Naunton.  
 Bethesda.....D. Davies.  
 Neath.....H. W. Hughes.  
 Bridgend.....J. James.  
 Zion, Merthyr.....J. Jones, J. Wilkins,  
 .....D. Lewis.  
 Ebenezer, ditto.....A. Jones, W. Thomas.  
 Bethany, Cardiff.....W. Jones.  
 High Street, Merthyr.T. Davies.  
 Aberdare.....W. Lewis.  
 Hermon.....J. Williams.  
 Carmel.....J. Richards.  
 Cadoxton.....T. Roberts.  
 Cowbridge.....D. Jones.  
 Tabernacle.....D. Jones.  
 Llanarvan.....W. Roberts.  
 Lanttrissant.....  
 Lantwit.....J. Lawrence.  
 Paran.....W. Williams.  
 Llwyni.....T. Hopkins.  
 Wauntroda.....D. Davies.  
 Garizim.....D. Williams.  
 Dowlais.....W. R. Davies.  
 Llysane.....  
 Hirwaun.....B. Evans.  
 Dinas.....  
 Shilloom.....J. Pugh, D. Thomas.  
 Cwmvelin.....  
 Cwmtwrch.....  
 Tabernacle, Merthyr.B. Williams.  
 Zoar, Rumney.....S. Edwards.  
 Tongwynlas.....J. Thomas.  
 Betwas.....H. Jenkins.  
 Corntown.....  
 Pyle.....W. Bowen.  
 Tabernacle, Neath...T. Jones.  
 Caersalem.....T. Davies.  
 Treforest.....  
 Cwmgarw.....  
 Pentrych.....D. Richards.  
 Pontllwy.....  
 Twynyrodyn.....  
 Foxhole.....  
 Cwmaman.....  
 Clydach.....D. Davies.

The association met at Lantwit Major, June 19th and 20th, when many public services were held, and a letter written by Mr. Lawrence, on the Means of Christian Prosperity, was adopted for publication.

Mr. Lawrence presided, and Mr. James was again appointed secretary.

Statistics.

Number of churches.....	50
Pastors.....	41
Assistant ministers.....	63
Baptized.....	359
Received by letter.....	260
Restored .....	175
.....	— 794
Removed by death.....	110
Dismissed .....	271
Excluded .....	285
.....	— 666
Clear increase.....	128
Number of members.....	6805
Sunday scholars.....	6463
Teachers.....	959
Branches and stations.....	36

The next association is to be held at Hengoed, the third Thursday in June, 1845.

Conference to commence at eleven o'clock the preceding morning.

#### BAPTIST UNION OF SCOTLAND.

The annual meetings of the Baptist Union of Scotland were held in Airdrie on Wednesday and Thursday, the 3rd and 4th of July, in the following order:—

*Wednesday, July the 3rd.*—Prayer meeting at 9 A.M.; address by Mr. Thompson of Perth, on the necessity of prayer on behalf of ministers of the gospel, in order to their success.

The committee and other members of the union met again at 11 o'clock, Mr. Taylor of Airdrie presiding. After praise and prayer, the minutes of the last yearly meeting were read, and the resolutions of that meeting considered *seriatim*, with a view to ascertain how far the various objects there proposed had been carried into effect. After a long and interesting conversation, the meeting adjourned at 2 o'clock.

In the evening, at half-past 7, the annual sermon was delivered by Mr. Johnston of Cupar, from 2 Tim. iv. 5, "Do the work of an evangelist."

*Thursday, July the 4th.*—Met at 6 o'clock A.M. After prayer, the resolutions to be proposed to the general meeting were adopted. Adjourned at 8 o'clock.

At 9, prayer meeting; address by Mr. Blair of Dunfermline.

Met again at 11 o'clock. After prayer the following resolutions were moved and adopted:—

I. Moved by Mr. Blair, seconded by Mr. Henderson, St. Andrew's,—

"That the report now read be printed and circulated as the first annual report of the Baptist Union of Scotland.

II. Moved by Mr. Johnston, seconded by Mr. Thomson of Perth,—

"That although the union is but in its infancy, and therefore cannot report much progress, yet for the measure of advancement it has made during the past year by the accession of churches, increase of funds, and the increase of interest felt in it both in England and in Scotland, we thank God and take courage, assured that by hearty and united co-operation, we shall shortly see glorious results of our labours."

II. Moved by Mr. John Pullar of Perth, seconded by Mr. Muir of Stirling,—

"That this union, deeply convinced that the great hindrance to the furtherance of the Redeemer's cause among us is the want of qualified men, earnestly presents the prayer that the Lord of the harvest would send forth labourers into his harvest; and, at the same time, recommends to pastors and churches the cultivation and encouragement of the gifts of pious young men, with a view to their being employed in preaching the gospel."

IV. Moved by Mr. Duncan of Cupar, seconded by Mr. M'Kirdy of Milport,—

"That if any two pastors, approved of by the union, undertake itinerating tours, we be prepared to defray their expenses."

After the passing of these resolutions, letters were read from the secretary of the Irish Union, and the secretary of the Lancashire and Cheshire association, expressing a deep interest in the Baptist Union of Scotland, and Mr. Thomson of Chowbent was introduced as a delegate from the Lancashire and Cheshire association.

The following brethren were appointed as a sub-committee to superintend the printing of a series of tracts, and the arrangements regarding a small denominational magazine, should it be deemed advisable, after due inquiry, to begin the publication of one, namely, R. Thomson, F. Johnston, T. Henderson, J. Blair, J. Taylor.

Mr. Johnston was appointed to collect for the union in Scotland; and Mr. Thomson, on unforeseen circumstances preventing him, Mr. Taylor, in England.

The next meeting of the union to take place in Aberdeen, on the first Wednesday and Thursday of August, 1845. Mr. Taylor of Airdrie to preach. Adjourned at 2 o'clock, P.M.

Met again at 3 o'clock. The letters from the various churches in connexion with the union were read, and resolutions passed responding to the affectionate sympathy expressed by the associations in England. Adjourned at 5 o'clock.

In the evening a social meeting was held in the chapel. After tea, interesting addresses were delivered by brethren Blair and Johnston respecting their late interesting tour for five weeks in Roxburghshire, &c., and by brethren D. M. Thomson of Hull, D. Thomson of Chowbent, and S. Thomson of Shetland, on various important subjects.

These meetings were, as a whole, of the most animating kind, and eminently fitted to encourage the union to persevere, in full assurance that in due time their labours will be crowned with abundant success.

#### NEW CHAPELS.

##### HITCHIN, HERTS.

The new chapel erected by the church and congregation under the pastoral care of the Rev. John Broad, was opened for divine worship on Friday, June the 30th, 1844, when sermons were preached by the Rev. W. Brock of Norwich, and the Rev. J. Leifchild, D.D., of London. The devotional engagements were conducted by the Rev. Messrs. Wayne and Cheeswright of Hitchin, Simmons of Olney, Burgess of Luton, Kent of Biggleswade, Bird of Maulden, and England and Forsaith of Royston. On the following Lord's



day, sermons were delivered by the Rev. Dr. Leifchild, and the Rev. J. M. Daniell of Ramsgate.

The building, which is of the Doric order, was erected from the plans, and under the superintendence, of J. Davies, Esq., of Devonshire Square. Commodious vestries and school-rooms open into the chapel, affording total accommodation for more than 1000 persons. The contract for the building was taken at £1800, exclusive of bricks and lime, which were generously given by W. Bowyer, Esq. The cost of ground, architect's fee, and extra expenses, will probably amount to an additional £450. Through the kind sympathy of Christian friends, the debt, which was stated on the day of opening to amount to about £800, has been reduced to £500; and the sum of £30 having been promised towards every subsequent £100 that may be raised, arrangements are in progress which it is hoped may, by the divine blessing, speedily relieve this important cause from all pecuniary encumbrance.

#### WEST LYNN, NORFOLK.

On Friday, July the 19th, a very neat village chapel was opened at West Lynn, a village directly opposite the town of Lynn. Sermons were preached on the occasion by the Rev. W. F. Poile of Derby, and W. Binning (Wesleyan) of Lynn. A public tea meeting was held in the evening, the profits of which were devoted to the building fund. On the following Lord's day sermons were preached by the Rev. R. Hamilton (independent) of Lynn, and J. T. Wigner, the pastor of the baptist church at Lynn. The chapel is to be vested in trust for the use of the baptist church at Lynn, of which the friends worshipping in this village form a branch. The place will seat about 180 persons, and the total cost will be £180, for which Mr. Wigner alone stands responsible. The place had no chapel in it previous to this one being erected; and with the exception of rooms used by the Wesleyans, the simple gospel was not preached till this station was taken up by the baptists. Collections at the opening, including the profits of the tea, were £23.

#### SULGRAVE, NORTHAMPTONSHIRE.

A new baptist chapel was opened for divine worship at Sulgrave, Northamptonshire, on Wednesday, July 24th, 1844. The interesting services of the day were commenced by a prayer-meeting, convened at five o'clock in the morning, when the minister of the place delivered an address on the greatness of the divine condescension in holding converse with man, and the feelings which a consciousness of the divine presence in the sanctuary is calculated to inspire. The

devotional exercises of the more public services of the day were conducted by the Revs. T. Marriott of Milton, J. Price of Middleton Cheney, J. Larwill of Bugbrook, and W. Williams of Weston-by-Weedon. In the morning the Rev. J. Watts of Coventry and the Rev. Furneaux Jordan of Banbury preached, the former from the 102 Psalm, 16th and 17th verses, and the latter from Zechariah ii. 13. In the evening the Rev. J. T. Brown of Northampton preached an impressive discourse from 2 Cor. v., and former clause of the eleventh verse:—"Knowing therefore the terror of the Lord, we persuade men." The congregations were good, and the collections, including the proceeds of the morning refreshments, dinner, tea, and supper, gratuitously furnished for the occasion, amounted to more than thirty-five pounds. The chapel is a remarkably neat and substantial structure, with a commodious vestry attached. There remains at present a considerable debt upon the building, but it is confidently hoped that the friends of the Redeemer will liberally assist in liquidating the expense incurred by the erection of this chapel, in a locality once destitute and sterile, but latterly presenting fruit to excite our gratitude for the past, and the blossoms of hope to stimulate to exertion for the future.

#### BITTERN, NEAR SOUTHAMPTON.

On the 20th of August, a neat and commodious chapel, for the use of the baptist denomination, was opened in this interesting village. The Rev. Thomas Morris preached in the morning, and the Rev. Thomas Atkins in the evening. The congregations were good, and the collections liberal.

#### NEW CHURCHES.

##### BLOINAVER, MONMOUTHSHIRE.

On Tuesday evening, the 13th of August, 1844, a few English baptists were formed into a church at Bloinaver Iron Works, Monmouthshire. Mr. Stephen Price of Abersychan delivered a very appropriate discourse on the occasion, on the nature of a gospel church, and the duties of its members, from 1 Cor. xiv. 33, "For God is not the author of confusion, but of peace, as in all the churches of the saints."

##### WEST STREET CHAPEL, BRIGHTON.

The above chapel, it will be remembered by our readers, was about two years ago purchased with a view to institute another baptist church in this large and populous town. Divine Providence has favoured the undertaking; and on Monday evening, August 19, a church was formed by Dr. Steane, assisted by

the Rev. Joshua Russell and the Rev. Robert Brewer, the latter of whom has become its pastor. The following day Mr. Brewer was ordained. The commencing devotional exercises were conducted by the Rev. J. Russell; the introductory discourse was delivered by the Rev. J. Aldis; the questions were asked by the Rev. E. Davis; the ordination prayer was offered up by the Rev. Dr. Steane; the charge was given by the Rev. Dr. Murch; and the service was concluded by the Rev. I. M. Soule. In the evening Dr. Cox preached to the people. The friends, to the number of more than 200, dined and drank tea together in the town hall, the refreshments having been kindly provided by families in Brighton. Acknowledgments are due to many friends not of our denomination, for the part they generously took in thus furnishing the tables, and for the countenance they have afforded to the infant cause. In the course of the day a contribution was raised amounting to £100 towards the debt on the chapel. Mr. Brewer enters on his pastoral engagements with many encouraging tokens of the divine blessing, and with prospects highly favourable to still more enlarged success.

### ORDINATIONS.

DATCHET, BUCKS.

The anniversary of the baptist chapel, and the ordination of the Rev. J. Tester, took place on Wednesday, July the 31st, when the Rev. S. Lillycrop of Windsor stated the nature of a gospel church, and asked the usual questions; the Rev. G. Hawson of Staines offered the ordination prayer; the Rev. J. Aldis of Maze Pond, London, gave the charge to the minister; and the Rev. G. Cole of Church Street, Blackfriars, preached to the people. The whole of the services were attended with much interest, and, considering the showery state of the weather, the congregations were very good. Dinner and tea were provided under a large tent on a liberal and comfortable scale. The late venerable pastor, the Rev. W. Bailey, sustained the cause in this village for many years with but little remuneration, and when the Old Barn Chapel became unfit for the public worship of God, he had it taken down, and the present neat Gothic building erected on the same site, at his own personal responsibility; and which he lived to see nearly free from debt by his own liberality and that of his friends. Only about £80 remain due. When bodily infirmities incapacitated him for the pastoral office, he sought an Elisha on whom to cast his mantle. Mr. Tester, having preached some time to the people with considerable acceptance, received a unanimous call to take the oversight of the church, when his venerable predecessor, adopt-

ing the language of Simeon, said, "Lord, now lettest thou thy servant depart in peace, according to thy word;" and he fell asleep in Jesus, shortly after the call was accepted.

ORMESBY, NORFOLK.

The services connected with the ordination of Mr. W. Laxon to the pastorate of the baptist church at Ormesby, near Great Yarmouth, Norfolk, took place on Tuesday, the 30th of July last. After singing and prayer, the Rev. William Spurgeon of Neatishead stated the nature of a gospel church, the Rev. Henry Betts of Great Yarmouth, Mr. Laxon's late pastor, offered the ordination prayer, and gave him a charge from 1 Tim. iv. 16, and the Rev. Joseph Hindes of Martham addressed the church from Deut. i. 38, "Encourage him." It is hoped that impressions were made on the hearts of many present, that will not soon be effaced. Many were the prayers that the "little one may speedily become a thousand."

### RECENT DEATHS.

MR. JOHN LANG.

Mr. John Lang, one of the deacons of the baptist church in Myrtle Street, Liverpool, died on the 8th of July at his house in Everton, near Liverpool, after an illness of a few weeks. He was a native of Scotland, but came up to England in early life. Under the ministry of the late Dr. Simpson at Bolton, in Lancashire, he was brought, in 1790, to serious reflection on his eternal concerns. He suffered much mental distress for sin, and for some time remained in that state, till, through the further teaching of the Spirit of truth, he obtained a view of the plan of salvation. This discovery brought peace to his conscience, and was followed by a confidence in the Redeemer, which continued with him during the remainder of his pilgrimage.

In 1793, he settled in Liverpool, and joined the church under the care of the late Mr. Bruce, in Newington. Soon afterwards, he and Mrs. Lang began to attend the ministry of the late Mr. Samuel Medley in Byron Street, by whom he was baptized in 1795, and to whom he was strongly attached. In 1799 Mr. Medley died, and Mr. Richard Davies was soon after chosen as his successor, by a majority of the church. A very considerable number of members and of the congregation were dissatisfied, and seceded to raise another cause. In 1800, a new church was regularly formed, in the proceedings of which Mr. Lang took a leading part. He was chosen one of the first deacons, and remained in that office till his death, nearly forty-four years.

The church first met in a room in Church Lane: in 1803 they moved to Lime Street



Chapel; and lately to a new building in Myrtle Street. Mr. Lang, both before and after he was chosen a deacon, entered fully into the spirit of his Christian profession, and spared neither time, nor money, nor labour, to promote the interests of the church. Through his exertions chiefly, suitable supplies were obtained; two of whom were called to the pastoral charge. Mr. Peter Aiken laboured most honourably and acceptably among them for a short period, when he was suddenly called to his final rest. In March, 1803, the present pastor, James Lister, succeeded him in the sacred and solemn office, wherein he has been sustained to the present hour by the help of omnipotent grace. During this long period, many trials have been met, many changes have occurred, and many bereavements have been suffered. In them all, Mr. Lang has executed the office of a deacon well, and has taken no inferior part in encouraging and holding up his pastor. On that pastor it now devolves to give a brief outline of the chief excellencies which shone in the character of his departed friend.

He was warmly attached to the doctrines of distinguishing grace; and while he freely associated and co-operated with Christians of different denominations, he remained firm in his adherence to the tenets and order of the particular baptists. The first baptist ministers, Messrs. Medley and Aiken, under whom his earlier years were spent, and his doctrinal views were formed, were decided Calvinists, as well as eminent for experimental and practical preaching. He was regular in his attendance on public ordinances, to which he discovered a growing regard, as he advanced in years, and amidst increasing infirmities. A lameness in one limb, contracted a few years before his decease, had rendered all exercise laborious and painful. But he persevered, till within a few weeks of his death, in filling up his place, even at week-day services. At extra meetings for prayer, called from time to time at an early morning hour, for specific purposes, he put himself to much bodily toil and inconvenience, to be present. His heart was in the public worship of God, and in the fellowship of his saints. He carried his religion with him into all his domestic concerns. When in full business, and when many persons were under his roof, he gave a prominent place to the worship of God in his family, and openly showed whose he was, and whom he served.

At the beginning of his career, he took a lively interest in the education of children, especially the children of the poor, co-operating warmly and steadily with the pastor and other friends in the establishment of our sabbath schools, forty years ago. For a series of years he acted as superintendent; he watched over the institutions when not in office; and unremittently consecrated of his

time, his labour, and his money, in the service of the schools.

A few years since a library was commenced for the children, that they might have free access to a selection of instructive works, and thus turn to a profitable purpose the power of reading with which they had been furnished. Mr. Lang laid the foundation of this library by a liberal donation. He was a lover of learning, he was fond of reading, encouraged it in others, and took care to secure a good education for his own family. He had a public and missionary spirit, cherishing and manifesting an habitual concern for the salvation of men, and for the spread of the gospel at home and abroad. He connected himself with various Christian institutions constructed for that end—the Bible Society, Tract Society, Liverpool Town Mission, the Baptist Mission, and others; subscribing to their funds, and acting on their committees. In some of these he took a lively interest, and employed much time and labour in their behalf. To missionaries he and his family displayed much kindness in a generous hospitality, and in devoted attentions. His liberality was eminent. From beginning to end his career was marked by it. On some occasions, profusion might almost have been charged on his expenditure of charity. He could not spare: and as a deacon, always stood up for the poor, and pleaded their cause. He contributed freely for their aid, and on several occasions advanced considerable sums to help families sunk in the depths of poverty. He loved to take up a very needy case, and to stand by it till he had wrought out efficient relief. He was distinguished for his hospitality. Kindness in his house was his favourite element. He loved friendships; he had many, and was steadfast in them. He paid marked attention to strangers, invited them to his table, and encouraged their attendance on the ministrations of his pastor. In the early part of his profession, when his business was extensive and his income considerable, he kept very much of an open house, and imparted freely to his visitors. And when his means became more circumscribed, he displayed the same kindly disposition, and continued his hospitality on a smaller scale. He possessed a mind of great energy and activity, perseverance and decision, so that he was not easily diverted from his measures or his course. He was also favoured with a robust constitution, with almost uninterrupted health, and with an even flow of good spirits not easily depressed. Born in 1770, he married very young, and lived about fifty-five years with the same excellent partner who survives to experience his removal, and mourn her loss. His last illness was rather severe at the beginning, but towards the close assumed a milder form. His health had been so uniform, his bodily vigour so great, his mental powers

so unimpaired, that his removal did not readily present itself either to us, or perhaps to himself. On our part, there was a reluctance to indulge the thought that he was to be taken from us by this illness. But the event soon proved to us that his boundary was reached, and that he had accomplished as a hireling his day. During his illness he was unable to converse from a difficulty of breathing. He had the scriptures read to him, and listened willingly to Christian converse. In some hymns he took much delight, and expressed much confidence in the covenant mercy of God, and the atonement of Christ. He frequently repeated the words, "that Christ was precious to him," and "that he was built on the rock." His race is run, his battle is fought, and he has entered into the glorious presence of that great Redeemer whom he served below, and has been added to the friends who had gone before him, to unite with them in celebrating the praises of him who has washed them in his blood! And let it be our care to follow them who through faith and patience are now inheriting the promises.

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MR. B. LEACH.

Died, on July 26th, 1844, at Uley, Gloucestershire, Mr. B. Leach, aged sixty-six years. It was his privilege to have been savingly converted to Christ when quite a young man; and at that period he was desirous of giving himself up entirely to the ministry of the gospel. With this object in view he received instruction from the late celebrated Cornelius Winter for a short season; but in consequence of an ill state of health he was recommended by his reverend tutor to engage in a school and preach occasionally; and in this department of labour he continued till the close of life. Though not a baptist, he was one of the committee upwards of twenty years ago, and assisted in drawing up the plan for building the baptist chapel at Uley, and continued a steadfast friend to the baptist cause in this place even unto death. At different periods, when the church here has been destitute of a pastor, he has rendered his gratuitous services in preaching for the neighbouring ministers, while they have kindly come to supply at Uley. He was of great use in his seminary in inculcating religious instruction; and many who were placed under his care have since become members of Christian churches, and have traced their first religious impressions to his prayers and instructions.

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MRS. PALMER.

Mrs. Palmer, widow of the late Rev. John Palmer of Shrewsbury, died at Wallingford on Lord's day, August the 4th, 1844, aged

78 years. The following is an extract from her funeral sermon, preached by the Rev. Joseph Tyso:—

"She had been a member of a Christian church forty-eight years, and during all that time she adorned her profession. She always had the welfare of the church at heart. She was a liberal subscriber to the cause of Christ, both at home and abroad. She was kind to the poor and afflicted, yet unostentatious. She was herself a pattern of patience in affliction. She was a great comfort to her pastor. She always filled up her place, as a member of a Christian church. She attended all opportunities of religious worship, public and private, on the sabbath and the week evenings. She was never absent from prayer meetings; no, not the 7 o'clock prayer meeting on Lord's day morning, until she was compelled to relinquish it by infirmity. She was accustomed to make the religious services of the week regulate her visits to her friends. When she could no longer walk to the house of God, she would ride in her Bath chair, and when she was too infirm to ride, she would be carried by two men. The sabbath before she died she attended public worship. The day previous to her dissolution, I asked her if she was calmly trusting in the Lord Jesus Christ, she replied, with great composure, 'yes.' Her near relatives asked her if she was happy; she said, 'yes.' Thus she lived and died an honour to her profession, and her religion sustained her in her dying hour. I state these things to you, my brethren, to stimulate you to imitate her example. To each one of you I would say, 'Go thou and do likewise.'"

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MRS. ACTON.

Rhoda, the beloved wife of Mr. John Acton, senior deacon of the baptist church, Soho Street, Liverpool, departed this life, August the 9th, 1844, in the eighty-first year of her age. For a long course of years her character as a Christian was uniformly consistent and exemplary. Her spirit was one of meekness, gentleness, kindness, and charity. Amidst the increasing weakness and growing infirmities of old age, she was perfectly submissive to the will of God, and rested to the last, with unshaken confidence, in his precious promises, for spiritual comfort and support. The state of her mind for three years previous to her decease may be expressed in one verse which she repeated a few weeks before her death:—

"There is a house not made with hands,  
Eternal and on high;  
And here my waiting spirit stands,  
Till God shall bid it fly."

When the hour of her departure came, she fell asleep in Jesus.



MRS. ROBINSON.

Died, at Leicester, Aug. 13th, 1844, universally beloved, Mrs. Robinson, aged seventy-six. At an early age she gave her heart to the Redeemer; was baptized at Portsea by the late Rev. Joseph Horsey, joining the church assembling at Meeting-house alley, from whence she was dismissed to the Carter Lane church in London; and, through a long life, "adorned the doctrine of God her Saviour in all things." Her end was eminently peaceful. When informed by her medical attendant that she was in imminent danger, with sweet tranquillity she exclaimed,

"Other refuge have I none,—  
Hangs my helpless soul on thee:  
Leave, ah! leave me not alone!  
Still support and comfort me!  
All my trust on thee is stayed;  
All my help from thee I bring;  
Cover my defenceless head  
With the shadow of thy wing."

And soon after "fell asleep in Jesus."

MRS. DORRELL.

Died, at Amersham, July 19th, Mary, the wife of Mr. James Dorrell.

MISCELLANEA.

PROFITS OF THE SELECTION.

At the annual meeting of the trustees of the Selection Hymn Book, they voted the following widows the sums attached to their initials:—

Recommended by	
£5 Mrs. J.	James Edwards, T. Wild.
5 C.	H. T. Gamble, Dr. Cox.
5 A.	Dr. Cox, Dr. Steane.
5 P.	W. Yates, John Chapman.
5 N.	R. G. Le Maire, Dr. Steane.
5 H.	Manoah Kent, W. Keay.
3 H.	J. H. Hinton, J. J. Davies.
3 W.	I. M. Soule, Samuel Green.
3 G.	W. Groser, S. Brawn.

3	M.	W. Roberts, John Webb.
3	F.	Thomas King, Samuel Kent.
5	S.	John Haigh, John Frost.
5	G.	W. Colcroft, J. Foster.
3	C.	W. Gray, W. Robinson.
3	S.	B. Evans, R. Harness.
5	H.	T. Finch, J. Wilkinson.
3	W.	Dr. Steane, T. W. Wake.
3	P.	Samuel Green, Dr. Cox.
3	T.	W. Colcroft, Jonas Foster.
3	A.	B. C. Young, R. Tunley.
3	E.	D. Evans, James Jones.
3	H.	Cornelius Elven, J. H. Hinton.
3	P.	S. Pearce, W. Hebditch.
3	M.	H. Smith, John Webb.
3	M. S.	R. Breeze, R. Townsend.
2	W.	D. R. Stephens, W. Jones.
3	E. S.	J. Statham, J. Tyso.
3	H.	L. Fry, J. Collins.
5	C.	James Simmons, W. Groser.
3	F.	W. Perratt, John Fry.
2	D.	J. James, J. H. Hinton.
2	R.	Thomas Davies, W. Jones.
3	P.	I. T. Brown, H. Jerson.
5	K.	Joseph Hindes, Samuel Kent.
3	B.	R. Brewer, Dr. Steane.
3	McM.	R. Johnston, B. Evans.
3	C.	John T. Wigner, Samuel Green.
5	Y.	W. Colcroft, J. Foster.
5	A.	Thomas J. Gough, G. Pritchard.
5	G.	Joseph Preece, Shem Evans.
3	C.	H. Jerson, G. Ashmead.
2	E.	W. Jones, D. R. Stephen.
5	S.	Dr. Price, W. Groser.
3	T.	Edward Adey, Samuel Kent.
2	E.	E. Williams, W. Groser.
3	E.	T. Morgan, S. Craswell.
3	R.	B. Evans, J. Harness.
4	N.	W. Groser, Dr. Murch.
2	H.	David Rees, John Lloyd.
5	D.	H. Betts, Dr. Murch.
3	C.	G. Jayne, W. Knowles.

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RESIGNATION.

Mr. Ward, late of Tilleshall, in Norfolk, requests us to say that he has resigned his pastoral charge, and is now open to an invitation from any church formed on the principle of strict communion, whose sentiments are moderately Calvinistic.

CORRESPONDENCE.

ON THE SALE OF THE BAPTIST MAGAZINE.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I was exceedingly grieved by an announcement in your last number that the sale of your Magazine is diminished. I was hardly prepared for such a statement; as from the way in which it is conducted, the real worth and superior excellence of its articles, to say nothing of the intelligence it contains, I should have thought the sale would have greatly increased. May I beg to suggest, in order to increase its circulation, that an address be prepared and inserted in the Magazine, to our ministers exclusively, urging on them the great importance of circulating sound scriptural doctrines, and calling their attention to the way in which the profits are devoted. I think the members of our churches

need reminding of it here very much, from the continual applications I have to lend the Magazine, which I always make a point of refusing, unless I think the parties are too poor to procure one for themselves. I remain,

With best wishes for your success,

ALPHA.

Liverpool, Aug. 16, 1844.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—On the receipt of your magazine for the present month, it was with much grief that I read the paragraph in your "Editorial Postscript" which informed your readers that "its sale is not now quite so large as it was last year." When I recollected the benevolent object which your committee contemplated in the distribution of the profits arising from its sale, I felt

determined that another sabbath should not pass by without my commending it to the attention of my friends. I accordingly brought the claims of your magazine yesterday before my congregation, and felt no small gratification in pleading the cause of the widow and the fatherless.

Hitherto, one individual, beside myself, have been the only persons who have taken in your magazine in this town, but I have much pleasure in informing you that, after the morning service, other friends came and requested me to order copies for them. And among the rest, an interesting little lad (one of my bible class), whose compassionate heart began to feel on behalf of the destitute, and who, out of the supplies kindly granted him by a beloved father, is determined to appropriate sixpence per month, and to become a subscriber. Another kind note I have received from a gentleman this morning, in which he requests his name to be added to the list, and I sincerely hope that my appeal will be the means of obtaining at least ten additional friends.

Our church is chiefly composed of those who move in humble life, but I expect that parties of three or four each will unite, and thus kindly yield their assistance also. I trust that our ministers throughout the kingdom will enlist the sympathies of the churches and congregations on behalf of our valuable miscellany, and that ere long your Editorial Postscript will announce more gratifying tidings. Praying that God may abundantly bless you in your labours of love,

I am, my dear sir,

Affectionately yours,

JOSEPH SPASSHATT.

*Redruth, August 12, 1844.*

P. S. Since I commenced this note I have received another order from one of our deacons, requesting the whole of the numbers from January last.

#### EDITORIAL POSTSCRIPT.

The announcement in our last that the sale of the magazine, in this year of unprecedented competition, is not quite equal to the number attained twelve months ago, has brought some kind communications, two of which have been inserted. Our friend who suggests the desirableness of an address to pastors, urging them to recommend it to their flocks, is not aware, perhaps, that but a short time has elapsed since a circular on the subject was forwarded to them by post. Mr. Spasshatt has shown, however, that it is not necessary to wait for any such exhortation; and has set an example, which, if it were generally followed with equal promptitude and success, would enable the proprietors very speedily to cheer the hearts of many

widows, by augmenting the amount to each recipient, as well as by adding to the number on their list.

Many of our readers doubtless remember a letter that appeared in the magazine for April, written by Mr. Underhill of Avening House, Gloucestershire, proposing the republication of the works of eminent English baptists of earlier days. The suggestion was thought to be a good one by some influential members of our denomination; and two or three weeks ago a meeting was held at the mission house, at which several ministers from different parts of the country were present, to confer with Mr. Underhill on the subject. The result was the formation of a provisional committee, to consider the practicability of the project, and mature a plan to be laid before a larger meeting. It will not be long, we trust, before we shall have to present to our friends something definite and official. Many works are extant, though scarce, written by baptists of the sixteenth and seventeenth centuries, not on the ordinance of baptism alone, but on other doctrinal and practical subjects, the republication of which would be advantageous, both to the churches and to the rising generation.

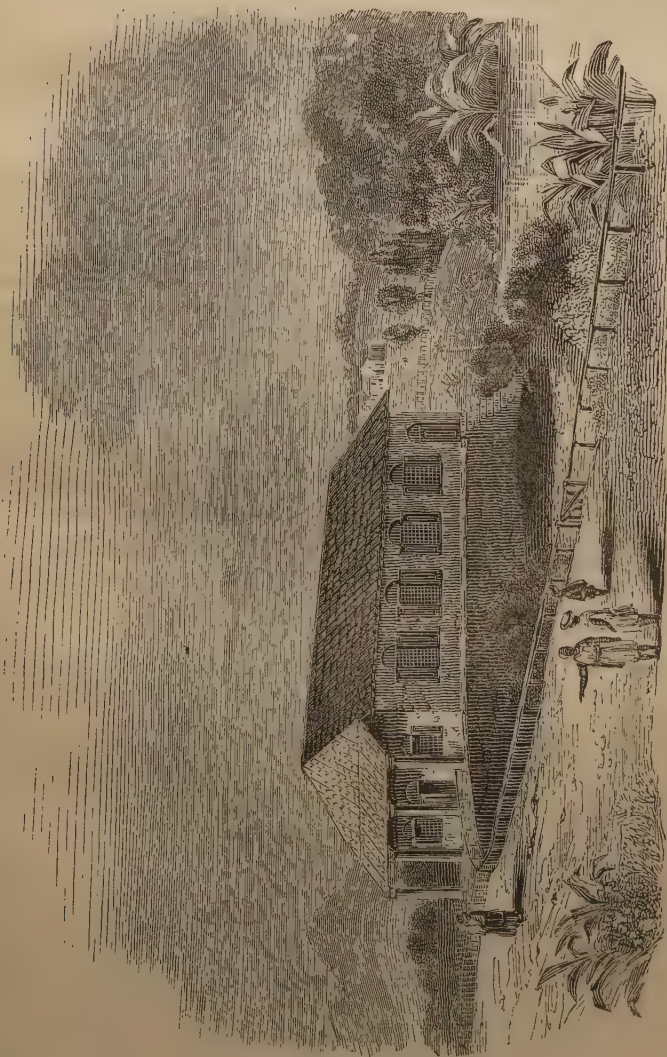
The conductors of the Baptist Theological Education Society having determined to commence operations by placing three students with different ministers, it may be advantageous to some young men to be informed that the selection of candidates is not yet made, and that applications, with suitable testimonials, forwarded to either of the secretaries within two or three weeks, will be in time to receive the consideration of the committee.

Our friend, Dr. Carson, experienced a few days ago a painful and dangerous accident from a fall, when about to embark on a steamer from Liverpool, where he had been advocating the claims of the baptist mission. After his shoulder, which had been dislocated, had been replaced, he set out for home, but was unable to proceed further than Belfast. An alarming illness then came on; and though he was somewhat better at the date of our information, his recovery was still doubtful. May it please him who has all events at his disposal, speedily to restore his servant to health and activity!

We learn, with regret, that Mr. Ward of Paternoster Row died, after a short illness, on the evening of August the 24th. He was a member, we believe, of the baptist church at Clapham. Mr. Ward was an enterprising tradesman, and the public are indebted to him for rendering accessible to them, on moderate terms, many valuable republications of English and American theology, both in detached forms, and in the Library of Standard Divinity which bore his name.



# THE MISSIONARY HERALD.



BAPTIST CHAPEL, KANDY, CEYLON

## ASIA.

## CEYLON.

## DEATH OF MR. DANIEL.

Our readers have long been aware that the health of our revered friend who has laboured for some time past in the place of worship a view of which is given on the preceding page, has been exceedingly infirm, and that there were indications that his active service as a missionary was drawing to a close. His decease took place on Lord's day, June 2nd; and the following account of the event is given in a letter written two days afterwards by Mr. Dawson:—

The mournful tidings that it is my painful duty to communicate will, I am sure, fill your heart with sorrow. Our beloved brother Daniel has closed his life of toil, and entered into his heavenly rest. His illness was short—his sufferings were not severe—his death was peaceful and happy—and, I need not say, his reward is great. I regret exceedingly that I was not informed of his danger in time to see him during the short illness that terminated in his death. Letters from Dr. Elliott and Lieut. Maberly reached me on Saturday evening last, informing me of his precarious state, and on Monday evening, when I arrived at Colombo, I found him in his coffin. He was taken unwell on Sunday evening, the 26th of May, while preaching in the Pettah chapel. Sir Anthony Oliphant, with his accustomed kindness, had him removed to his own house, where he and Lady Oliphant continued unremittingly to supply his wants till death removed him from their care. It was not until the Thursday preceding his decease that his symptoms were considered dangerous, and even on Saturday it was confidently hoped that his life would yet be spared. The affection of his stomach and bowels, however, superinduced dysentery, and on Sunday morning at ten o'clock his spirit joined "the spirits of the just made perfect." He was buried yesterday, at six P. M. (his body having been embalmed that it might keep so long), under the pulpit in the Pettah chapel, where he had so long and energetically preached; the various ministers in Colombo, and an immense assemblage, having followed his remains. The same grave contains the relics of our late devoted preacher Hendrick Siers. I am requested to preach

the funeral sermon on Sunday next, which with divine assistance I intend to do.

As the overland mail is just going off I must hastily conclude; but I may just observe, that while the spirit of our dear and venerated brother was ascending to the skies, I was engaged in a baptismal service on the Pallikellee estate, receiving three persons (the first-fruits of the plantation mission) into communion with the Christian church.

You will easily believe that we are thrown into a state of great perplexity by this afflictive dispensation. The plan which at present seems most practicable to pursue is for me to remain at Colombo till Mr. Davies's arrival, Mr. McCarthy taking charge of Kandy station, and one of the students Kornegalle. I have, with Dr. Elliott, been looking over some of dear Mr. Daniel's papers, and find the mission accounts all squared up, so that not much difficulty will arise about them.

Our departed brother was sensible up to Saturday at noon, when he sunk into a torpor from which he never recovered. Pray much for me and for the mission here. Unless the Lord assist me I shall find the duties of the mission—including English preaching twice every Lord's day and the superintendency of the academy—more than I can perform. Just previous to his becoming insensible he dictated a letter to his daughters, which Lady Oliphant has sent. I have also written to Mrs. Tranter. I must not conclude without begging earnestly for the sake of the cause of Christ here, that another missionary may immediately be sent out to supply Mr. Daniel's place, that Mr. Davies (who *must* remain for a season at Colombo) may as soon as possible proceed to Kandy.

Mr. Daniel arrived in the island in August, 1830, and his labours there have been unremitting and successful. The committee, on the receipt of the afflictive intelligence, passed unanimously the following resolutions:—

That in placing upon the minutes a record of the decease of the Rev. E. Daniel, the committee desire to express their sense of the self-denial and earnest zeal with which for fourteen



years he devoted himself to the work of God amongst the heathen, and the persevering and unwearied toil with which he pursued it till his life and labours were almost simultaneously terminated by his lamented death.

They deeply feel the loss inflicted by this event on the Christian community in Ceylon, and especially on our own mission in that island, and submitting with humility to the dispensation of divine providence, they offer their condolence and sympathy to his bereaved family and the church of which he was pastor.

That the committee are affected with the most lively gratitude at the information communicated to them of the kind and assiduous attentions paid to their late lamented missionary by the Hon. Sir Anthony Oliphant, Chief Justice of Ceylon, and Lady Oliphant; and under a deep sense of obligation for their Christian sympathy, offer to them their sincere and respectful acknowledgments.

## CALCUTTA.

We extract from the May number of the Calcutta Missionary Herald—a publication issued by our brethren monthly—the following paragraphs of a letter written by one of their correspondents:—

About the month of February, some persons who had been excluded from our native churches for sinful conduct, joined the papists who had not long before settled in Italy. One of them was subsequently sent to Dacca, and another to Chittagong, where we doubt not they will endeavour to do mischief. We would caution our brethren in the mufassal stations against trusting any native Christian, professing to come from Calcutta, who is not provided with a testimonial of church-membership or a letter of dismission.

In one of the villages near Narsingdarchoke, about half a dozen members of the church, with their nearest relatives, have gone over to the papists; and we doubt not that the adherents of Rome will spare neither money nor labour to sow their pernicious tares in the wide field of evangelization, which has so long been occupied by protestants in the district south of Calcutta. They have published and circulated there, to some extent, a pam-

phlet entitled, *The Bengali Catholic Manual*, which contains a full account of the leading principles of popery. In fact it is to be expected that the papal antichrist will shortly bring his energies to bear not only upon the native Christians connected with protestant missions, but also upon the heathen population of Bengal. We would earnestly recommend to our brethren, to make this matter a subject of special prayer, and to redouble their efforts in spreading the word of God, that sword of the Spirit, before which neither the devil nor his emissaries can stand.

Though not exactly coming within the object of the Herald, we may just mention that, if the common report be correct, nearly one hundred Christians in the south, connected with the Propagation Society, have gone over to the papists, and that a number of others have expressed a willingness to follow their example.

## JESSORE.

Mr. Parry, writing to the editor of the Calcutta Missionary Herald, communicates the following painful intelligence:—

I am at present under deep distress of mind on account of the sufferings of my poor dear people. A wicked Tálukdár, I regret to say, has plundered several of our converts, who have thus been deprived of all their rice and cattle, besides ready money and household articles. Thirty poor creatures are placed in the most destitute condition, being driven from house and home, and obliged to take shelter in a native Christian village which I

took in farm a few years ago, purposely to protect my poor people from the oppression and exactions of the heathen landholders. The calamity which has befallen the individuals in question is most grievous. They have nothing to subsist upon, and being deprived of their cattle, they are utterly unable to carry on their agricultural labours at this critical time, when the lands require to be ploughed. If speedy relief is not rendered

them, they will have no means of subsistence at a future period. I have represented the case to the magistrate, who has paid every attention to the complaint, but I am very apprehensive of the result, owing to the host of false witnesses the landholder is capable of producing in his defence; several poor Christians have been tied up like felons and cruelly beaten and confined by the orders of the Tálukdár. I shall feel much obliged to you to moot at your next breakfast meeting, the propriety of all the missionaries in the country memorializing government to pass an enactment for the protection of native Christians against the persecution of the landholders, who in various ways offer great obstacles to the spread of Christianity. The late case of persecution at Dháká is one in point. The murder of a native Christian in Krishnanagar is another; and the case of my poor Christians is a third. Besides, whenever a Zamindár finds any disposition on the part of

any Ráyat to embrace Christianity, he summons him and prohibits him from reading our books, going to worship, and observing the sabbath, and compels him to sign a penalty bond that in case he should be found in future doing so, he must forfeit 20 or 30 rupees. The petty annoyances which Christians meet from their heathen neighbours are of little consequence, but the conduct of the Zamindárs is a formidable evil; and if it is not restrained, it is to be feared that our incessant labours and exertions for the good of souls and the glory of God, are likely to be frustrated. Something must be done. The evils I have alluded to have been allowed to prevail too long to the detriment of missionary labours. Christianity is spreading more at present than it did some years ago, and I think it is high time that we bestir ourselves under the counsel and direction of God to adopt measures which are calculated for the promotion of the glory of our blessed Redeemer.

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## AFRICA.

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### FERNANDO PO.

Mr. Clarke, writing from Clarence, April 24th, after acknowledging letters which had recently come to hand, adverts thus to their contents:—

These contain intelligence pleasing and painful. It is soul-cheering to hear of the prayers offered for us; encouraging to see the feeling in reference to another steamer; strengthening to know that Dr. Newbegin, brethren Thompson and Milbourne, and Martha Vitor are to join us in Africa; and enlivening amidst the gloom by which we are surrounded to find that Ethiopia runs to stretch out her hands to God. It is distressing to find that the vessel expected to carry

us to so many destitute parts, cannot come to us at all; that our brethren are either confined to Clarence, or exposing their lives in small canoes, in the rainy and tornado season, to go to distant parts of this island; and that those who go to the continent must beg a passage thither, and be guided in their movements by those of the trading vessel that carries them. But all is well, and ordered by him who is excellent in counsel and wonderful in working.

He proceeds to give a general view of the engagements of our friends at the station, from which the following paragraphs are selected.

Brother Merrick is now wandering on the Bimbian mountains. I send you an interesting letter of his to me, with his intended route. I am burning with desire to be with him, but shut up here by numerous necessary duties. A house is building anew for Mr. Merrick; a frame house is being put up for Mr. Norman. The chapel, and a house for Mr. Sturgeon, is to be begun. A frame house has gone down to Bassualla, and another we mean to send to old Bassakatta; one has gone to Bassipu, and mine I think of giving

up, to be put together here, for some of our friends who are destitute. Were the place of public meeting removed, I could have two, or more, rooms taken off from the large hall, as rooms for the accommodation of single persons; but the chapel will not be ready for a year to come. It is difficult to get workmen, and when you do get them sickness, or a trip to buy yams from the natives, is constantly losing you a week or two.

I was about to go to Bassipu to-day, but a fearful tornado came on, which made this old



house rock like a cradle, and of course brought down the rivers, and made the road impassable. At Rebolah a man shot his companion, and the lives of the murderer and of *all* his kindred are sought for. All have fled to town. One of them, a female, went to the river close by Clarence. The avengers of blood were concealing themselves near the fording, and, with a yell, ran towards the innocent woman. She fled, and succeeded in reaching the house where our brother, Mr. Bundy, at present resides. There she found protection. I go as soon as possible to Rebolah, to reason with the king on this matter. At Banapa they have held a bala (a meeting) on the diosa, or play ground. At it the king postponed the trial of a female, to listen to brethren Saker and Fuller. He promised to encourage the people to keep the sabbath day, and offered land for a school-house, between the town of Bassilli and his own. Last sabbath (12th May) above 100 attended at Banappa, and about ninety at Bassilli. At old Bassakatta brother Ennis has put up a house.

Brother and sister Sturgeon are very pious, devoted, and diligent. Often fever visits both; but is usually gentle *now* in its attacks. Yesterday Mrs. Sturgeon was very poorly. The distance from the chapel is injurious to our brother, I think, at night, but he will not leave his work to another if he can possibly come out to attend to it himself. Of course he is glad of help, but he will not, even when warned by headache and slight fever, and a chilly night air, keep the house on the prayer-meeting and lecture evenings, if he can possibly come to the place of worship. As brother Merrick and I live in the house, either of us would at a single hint cheerfully take any part when at home and well. This is, however, a good trait in brother Sturgeon's character; only I think he injures himself by carrying it too far. He intends first to build a school-house, and a dwelling house, then a chapel. The school-house will at first serve as a chapel, and set the under part of this house at liberty, to enable us to accommodate the captain and mate when they reach. The church and schools so occupy brother Stur-

geon's attention that, beyond visits to the native farms and towns near Clarence, he cannot go. He speaks of desires to settle ultimately on the continent. He may visit it, but his station seems Clarence, unless driven from it by popish laws and priests.

The Spanish slavers come to us in their sickness, and often apply for biscuits and rice. They are fellow-men; we cannot see them starve, and it is wonderful with what respect they regard us. I gave a Spanish Testament to one, and am told that it is sometimes read. Two sailors ran away from the Chilmark—one a Swede, the other a Dutchman. The Swede became captain of a small yam boat. It was upset in a tornado, and he was ten hours in the water before he could reach the shore. From that time he was sick until Saturday (20th) when he sunk under his fever and expired. I went on sabbath morning last, and gave an address at his interment. The Dutchman is but a youth, and stopped first at Mr. Wilson's, but from the long voyage and bad provisions, his blood has got into a bad state. I have taken him under my care. I hope he is seriously desiring to live to God, and be useful in his generation. He has had a moderate education, has a good moral character, and greatly desires to improve. He is very affectionate, and seems determined to remain here. The doctor attends him for bad sores on his ancles. Another sailor, from Sunderland, has been thrown upon us. He was very ill, and almost starved to death, when he reached here in a small boat. He waits the coming of his vessel from Bonney, and will soon leave us. We are constantly liable to such legacies. Indeed we might erect a hospital here, and seek support for it from the merciful in England, with the prospect of doing good, yea of saving the lives of many poor wretches left destitute by misfortune or by cruel captains, in this land. Besides the slavers, we have a man, said to have been captain of a piratical vessel and a socialist, and a coloured man, from Nevis, left by a late vessel, seeking food at our hands to save them from starvation.

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Mr. Sturgeon, who it will be remembered is now pastor of the church at Clarence, writes thus, May 27th:—

A few days previous to the receipt of your letter I submitted to the brethren the propriety of my building a chapel, school-room, and mission house. The proposition was agreed to, and I was recommended to commence operations without delay. After receiving your communication we consulted together, and made the subject a matter of solemn prayer to God; after which it was concluded that the buildings should be pro-

ceeded with. We shall make use of the school-room as a temporary chapel in the first instance, as our present place of meeting is too small. On the 10th instant I brought the subject before our friends at a church-meeting, and requested their assistance. They cheerfully responded to my request, which induced me to bring the matter before the whole congregation. Agreeably to a previous announcement, I met the congregation in our

chapel on Monday 13th instant, at 6 o'clock A. M. I appealed to them for posts, rafters, and bamboo for the temporary chapel; and for fifty piles for my house; after having expounded 1 Chron. xxix. This they pledged themselves to accomplish within a few weeks. On the day following (Tuesday) many countenances were lighted up with joy, as they hastened to the beech; and inexpressibly cheering was the scene when a large number of these volunteers were seen paddling in their canoes, upon a smooth sea, bending their passage to the bush, to obtain by the sweat of their brow materials for a building which is to be used as a sanctuary of God. At the meeting before mentioned there was not one dissentient vote: all were willing to assist in this good work of the Lord. Since then I have applied for help to many for their support, who were not at the meeting referred to, and I have met with most encouraging success. One of my congregation came after me and said, "Massa, me sorry me no live meeting place on Monday; me be blacksmith man; and me be glad for make you eight pairs of hinges for chapel." I did not expect to succeed so well, as the patience of the people has been so much tried, they having been kept in anxious expectation of a new chapel since April 1842. £110 has been subscribed for the purpose, and as I confidently anticipate £50 more, in addition to which many of them have expressed their readiness to give their labour, when the time for building the chapel arrives, it is not probable that I shall have to draw much more than £100 from your Society. The people having subscribed so liberally, and having their hearts so deeply fixed upon a new chapel, they could not but be disappointed when they heard that a school-room was first to be erected; after which a residence for ourselves. Yet to my great surprise, they have come forward to assist with a readiness which has never been surpassed in any former proceedings. As the school-room will be used as a chapel for the first twelvemonths, I availed myself of the pleasure of putting in the first post on Tuesday the 21st instant, after offering a solemn prayer to God for his blessing upon the undertaking. We then lifted up our hearts and voices in praise to the Lord for his goodness in permitting us to take part in the erection of the first building designed for his worship in this part of Africa. The building is to be sixty feet by forty. It will be a mere shell, and built of the plainest materials, but sufficiently substantial for our purpose. The expence will be under £30, nearly the half of which will be defrayed by the people: for the remainder I must draw upon your committee, as I have publicly stated that I shall not appropriate any portion of the £110 subscribed for the chapel, to any other purpose than that for which it is designed.

My reasons, Sir, for wishing to build a house designed as a residence for ourselves, are the following: to promote my usefulness, and to add to the resources of your Society. My usefulness is greatly impeded through my inability to attend with regularity our Sunday and day schools. The former I now visit almost every week, but the latter has but little assistance from me, though I know my aid is required. Though I only live a few furlongs from the school, yet this short distance, viewed in connexion with the necessary exposure to the heat of the sun, acts as a preventive to my fulfilling what I consider to be my imperative duty. I also have too much reason to believe that exposing myself to the poisonous miasma with which the atmosphere is so greatly impregnated at night, in attending our weekly services, has contributed toward that general debility to which I am now subject. And often have I through excessive weakness had to forego the pleasure of conducting a religious service from the causes above stated, when I could have performed the required functions had my house adjoined the chapel. 2nd. By the erection of a mission house the parent society will be benefited. Houses must soon be erected, as many of the brethren have no residences. So that if I succeed in my attempts, the one I now occupy (which is a very comfortable one) will be at the disposal of one of our missionary brethren.

I have commenced a small cottage, in a very salubrious spot upon the mountain, for my dear wife, about nine and a half miles from Clarence. From this spot we have a distinct view of the vessels lying in Clarence Cove, and when I have cleared a greater portion of the adjoining ground, nearly the whole of the town of Clarence will be presented to our view. I had made preparations to complete the cottage, but was taken ill, and the work stopped; but should my health be continued, I hope to finish it within six weeks. It is sixteen feet by twelve, to which is added a piazza three feet wide. I have begun to lay out the ground for a garden. I have also commenced cutting a road up the mountain. The cottage will be situated within about two miles of Bassipoo, and three of Robolo, so that I shall have opportunities of doing my Master's work during my temporary residence there with Mrs. Surgeon. The natives were originally much prejudiced against my building there; but by kind treatment they are now softened, and often come to see me. A few days after I had commenced the following objection was made to our proceedings. "It be no good for you for build house dere: dat ground belong to me; you no pay me noting for it. We no like you for make house on de ground dat belong to we family." I replied, "We bought the land of your father, Boidiba; paid him for it, and received a paper from him to prove that the land is ours." "We



no care for we fader; we take we family from we moder side. We moder loose (dead) and now all de ground belong to we," was the reply. The man who raised these objections came to me the last time I was at the mountain, bringing with him two calabashes of palm wine, and telling me that he wished me to be his friend. He trembled when he gave me his hand, but by the "dash" of a few leaves of tobacco, a knife, and a little sugar, his fears were removed, his confidence gained, and ever since that time he has sent me tope to Clarence, and seems to try all he can to get me to revisit him, which I hope to do in a few days. It requires great prudence, affection, and zeal, with a good degree of generosity, to meet the state of the Boobies. They are very jealous of our entering upon their territories, and regard with great fear every innovation of their rights. But doubtless the great source of their anxiety is, our attempts to root out their base systems of superstition and idolatry. If they perceive any uncharitableness or harshness on the part of those who teach them, they become sullen, and sometimes a little malignant. But I am confident, from my knowledge of their character, that a patient, prudent, kind, and devoted servant of God would find a comfortable asylum in any of their towns, and in a few years effect an amount of good far exceeding all anticipation. Up to the present time but little has been done by our Jamaica friends, they having been sick, with but few exceptions, nearly the whole of the time they have been with us. Mr. Ennis is the only one upon whom we can look as at all likely to be a permanent teacher. He has been residing several weeks at a town called Old Bassikatta. His reception has been all that we could desire; and as he is soft and affable in his disposition, we hope he will accomplish great things among those with whom he is now about to live, and in the native towns, of which there are many. He is to leave us to-day, with his wife and family, for Old Bassikatta, which he will probably reach by to-morrow noon.

About five months ago a school-room and a house intended for sick missionaries or their wives, were begun at Bassipoo, but they are not yet finished. Sickness has been one of the principal causes of the failure. Instruction ought to be followed up in Africa, especially among the Boobies; but this would not be the case if the number of labourers was multiplied. In several instances nearly the whole of the mission family have been ill together. But what ground is there for the exercise of gratitude and joy that none of your agents have been called to their final home, though this is the fourth year of your mission in Africa. The total disregard of the natives generally to the sabbath day is one of the powerful stratagems of the great enemy of souls to keep possession of his prey; their

highest notion of the Lord's day being to regard it only as a day of recreation and sensual gratification. By the great majority of them it is not thought of; they therefore cultivate their grounds as usual. And among those who know the sabbath by name, it is of common occurrence when they are inclined to a little extra pleasure, to fire a few guns, meet together without any regard to any particular day of the week, in large companies to drink tope, dance, &c. This they call Sunday. This is one of the strongholds of Satan, which we hope soon to storm, and batter down, and upon its ruins to plant the gospel standard.

The unbounded influence of the Mo-men also presents a formidable barrier to the introduction of the gospel, which is a perfect system of purity, love, and simplicity. These renowned chiefs maintain their ascendancy by their pretended miracles upon the sick. One of them proffered his services to a pious young man belonging to us, who was greatly afflicted at the time. The offer was accepted, our friend being disposed to witness the defeat of the Mo-man, thinking that he could make a good use of it. The pretender to supernatural gifts was prompt in exercising his skill, and vigorous with his hands, which he applied to the legs of his patient, who was by no means diverted, as the superstitious chief pulled his legs about in such a way as to treble the pain before experienced, and cause him to cry out to him to desist from further operations. To this the operator would not agree, but still affirmed that an effectual cure would soon be performed. In a moment he sprang from the young man, and lifting up his thumb and finger, said, "Look here: dis be de pain; I got him now." His patient not possessing supernatural discernment, could not distinguish it. In a pretended rage he struck his stick with his hand, and then boldly avowed, "I have nailed de pain to de tick; lookem, here him be." He then demanded pay for the cure, which he said he had effected. His claim was resisted upon the ground of his having failed in his object. The power of cupidity being strong, and nothing discouraged by his non-success, he began to inflict a fresh punishment upon his patient, saying, "Dere be a little bit more pain in de leg yet." This was too much to be borne; he then made his way for the bush, where he could carry on his art more profitably.

A few weeks ago, Captain Ward (Thomas Hunter) waited upon me, having then come from Bonny; from whom I solicited information respecting the late disturbances at Bonny between the captains and the Bonny traders. He stated that the head men at Bonny demanded what is termed the work-bar\* of the captains, which they refused to pay. Trade was then stopped. The captains then con-

\* The work-bar is five per cent. on the oil sold.

sulted together, and resolved to adopt the common expedient on such occasions, which is to fire over the town. It is then expected that the king and head men will send a message to the different captains, and request them to come on shore to settle the "palaver." The captains (eight in number) fired over the town of Bonny on a Saturday evening, and anxiously awaited a reply from the Bonny traders the next day. But to their great surprise, the natives fired upon them, and they returning the fire, a regular war was commenced between the hostile parties. The firing began at 10 o'clock, A.M., on a Lord's day morning, and continued until 5 P.M. The captains having nearly exhausted their stock of powder, &c., and perceiving their attempts at retaliation perfectly futile, as the natives concealed themselves behind their encampment, or fled to the bush, as soon as they had fired, they invited king Pepple to go on board. To this he would not agree, but invited all the captains on shore next morning. After due deliberation, and the exercise of many fears on the part of some as to the issue of such a step, they assented to the proposition, and went in a body on Monday morning to meet the king and his gentlemen. As soon as they had landed, thousands of natives, who had been waiting in ambush, rushed forth, attired in their war costume, and armed with guns, pistols, cutlasses, spears, &c., in addition to which many of them had their bodies painted in a most frightful manner. For such an assemblage of barbarians (many of whom were in a state bordering on madness, from the liberal potations of ardent spirits in which they indulged themselves) they were not in the least prepared, having gone on shore unarmed. When on board all appeared quiet on shore; and no evil was predicted by the captains, as hopes had been held out to them by king Pepple that an amicable settlement of the affair was desired, and might be effected by a

general conference on shore at the time proposed. Now affairs wore a different aspect, and as the captains were under the command of this reckless throng, they were ordered to the juju house to settle the "palaver." This seat of iniquity they soon reached, amid the yells of an infuriated mob, who seemed to think they had achieved a glorious triumph in having white men under their control, for whose blood many of them appeared to be thirsting.

After a long dispute between the captains and Bonny traders, a document was drawn up and signed by the captains, that they would yield to the former demand of the people. During the "palaver" the natives put themselves in a fighting attitude, and treated the captains with great indignation and contempt; and had the white men have been provided with arms, the consequences would have been fearfully calamitous. The affair having been concluded, the captains were allowed to depart; but it was with great difficulty that the head men could prevent the natives from doing them serious injury, as they appeared intent upon it. Several puncheons of rum were placed in different parts of the town, to which the natives had free access. It was not ascertained that any were killed on either side, but three boats belonging to the "Lady Paget" were sunk by the enemy, and one white man wounded.

At the time this statement was made there was a cessation of war between Bonny and Andurey, supposed to be on account of the building of a juju house at Andurey; and during the erection of this edifice, death would be the inevitable fate of any who engaged in war. But I am grieved to inform you that the war is now renewed with increased fury, and all trade is again stopped. Surely these alarming facts render it imperative upon those living in a Christian country to pray more fervently for that period when nation shall not lift up the sword against nation, and when they shall learn the art of war no more.

## BIMBIA.

The following is an extract from the letter from Mr. Merrick to Mr. Clarke, to which the latter adverts in a foregoing page. It is dated, King William's Town, April 17th.

I do rejoice that God moved my heart to visit Bimbia. The signs of the times and present state of things are, I think, favourable to the introduction of the gospel; and I hope our good God is about to open in this district an extensive field of usefulness. King William received me with much respect and apparent pleasure, has treated me with uniform kindness since my arrival, and is not only willing that his own people should receive the

benefit of our instruction, but that the people in the interior should be visited, and made acquainted with the precious truths of the gospel. and in proof of this willingness has promised to send men with me to the Camaroon Mountains, and to do all in his power to facilitate my journey. I have conversed with him twice since my arrival respecting God, Christ, heaven, hell, and eternity, and on both occasions he listened attentively, and

appeared in some degree to realize the importance of the solemn truths which he heard. I find that the story of the cross invariably excites attention and solemnity, with some measure of astonishment, and it will, I hope, at no distant day, affect the people's hearts, and produce a complete reformation among them. Yesterday morning I spoke for a long time to a young man named Hamby, who manifested much feeling when he heard of the misery of lost sinners, and as much astonishment when salvation by the death of the Son of God was declared to him. A few hours after speaking to him I visited his town, and conversed with his people (about forty, including children), Hamby himself acting as my interpreter. I began by endeavouring to show how grievously they had offended God, but my interpreter had spoken only for a short time when he began of his own accord to talk about the death of Christ, though I had not yet arrived at that stage of my discourse. Not only King William, but all the people appear to know that we have come to seek their good, and have invariably expressed their willingness that God-men should live among them. We shall be welcome, King William says, to any part of his land we may require. Though our prospects at Camaroons are by no means discouraging, they are here far more cheering, and I cannot but think that God in his wisdom intends making this part of Africa the principal seat of our mission.

After united prayer with brethren Smith and Duckett for divine guidance, I have resolved on visiting the Camaroons Mountains. John King, whom you saw at Fernando Po a few days ago, is to be my principal guide, and he thinks of taking about ten men with him. Smith is to accompany me, and Mr. Duckett and John will attend to the school in my absence. I find Mr. Duckett an excellent assistant, and hope his labours will be very successful. On Friday morning last we had 40 scholars; afternoon, 59. Saturday morning, 100; afternoon, 76. Sunday, 47. Monday morning, 59; afternoon, 47. Tuesday morning, 46; afternoon, 47. This morning we had 47. The children and young people who have not been clothed seem ashamed to

come to school in their former dress, or we should, I think, have a regular attendance of about 80 or 100. The order and attention of the children have entirely exceeded my expectation, and prove how capable they are of improvement. How delighted you and dear Mrs. Clarke would be to see them all neatly clad walking around the house, and singing "Jesus said, Suffer little children to come unto me." It rained this morning, but they were all in front of the house at six o'clock, and long before the time arrives they may be seen every afternoon waiting for the opening of the door. Oh, that the Lord may raise up and qualify many of them to propagate his gospel in the land of their birth.

I learn that there is not only a path from hence to the Camaroons Mountains, but also to Calabar. I am not aware that any person here has walked to Calabar, but John King and my interpreter, Copper, have walked to Rumby; and the former told me on Sunday last that many of the Calabar people not only come to Rumby by water, but by land. Thus a line of stations may at once, without fear of molestation from the natives, be established between this and the Camaroons Mountains, and also to Rumby, and thence to Calabar. From the Camaroons Mountains we shall doubtless be able to penetrate the heart of the continent, and proclaim the glad tidings of salvation by the atoning blood of Christ.

I saw a man at John King's Town yesterday, from Mokundargge, the seventh town from Bimbia on the route to Rumby. When he heard of my intention to visit the interior he danced and capered about, and appeared filled with joy, and fingering my cravat and shirt, told me that the bush-men wanted such things, and would be very, very happy to see me. John King, who is to be my chief conductor, does not seem to entertain the slightest apprehensions respecting the safety of my person, but expressed fears yesterday lest the cold should kill me, as it did John Bull when he ascended Clarence Peak. For my part I am perfectly tranquil about the matter, knowing that God is my shade upon my right hand and upon my left.

Immediately after writing this letter Mr. Merrick addressed one to the Mission House, which contains some additional information. He says,

I do not at all apprehend any danger; on the contrary, I feel persuaded, and have been assured by many here, that the people in the interior will receive me with joy and gladness. You will be pleased to hear that all the people between this and the Camaroons Mountains, and also to Rumby, speak the Lubu tongue, a circumstance which will contribute in no small degree to their enlightenment, as the lessons and school books which may be printed for the Bimbia people will

answer for the interior. So far from placing any obstacle in the way of my visit to the interior, King William most cheerfully gave his consent, and expressed himself happy that I was going to tell the bush people those good words which I had spoken to him. There is a candour and frankness about King William which I much admire, and he will, I think, be a noble Christian if his heart is ever touched by the divine Spirit. Oh, that it may be so ere many months have rolled over



his head. I have twice spoken to him, with much plainness and seriousness, since my arrival; and during my second conversation, which took place on sabbath evening last, recommended him to pray to God to forgive his many sins, and to wash his heart in the blood of Christ. Next morning he informed me that he had prayed to God before retiring to rest in the evening, and had also prayed in the morning. I inquired what he said, and learnt that his prayer was nearly as follows: "God; I do plenty bad; I make you vex plenty; but you Son dead for me; all him blood come out for me; take him blood and wash my heart, and make me clean, that I may not go to the bad place when I die." Oh, that the poor man really felt in his heart what he uttered with his lips—that he really possessed faith in Christ as our atonement; then we should all rejoice over him with un-

speaking joy. You will be thankful, my dear sir, to learn that not only is King William himself favourable to the settlement of Christian teachers at Bimbia, but all his people are, and seem to be convinced that we have come to seek their good. As soon as we are ready to build we shall have land *wherever we like*, is the language of King William. God, I think, is evidently pointing us to Bimbia as the starting point of those efforts for the extension of Christ's kingdom in Africa, which your missionaries will, I hope, be spared and honoured to put forth. May his Spirit dwell in us! may his presence render us strong for duty! in all our plans and undertakings may we be guided by his counsel, and after having performed all his pleasure on earth, may he take us to dwell eternally with himself through Christ our Redeemer!

There are, however, special and imminent dangers to which those who sojourn among a people so ignorant and superstitious are exposed, of which the following extract from a more recent letter from Mr. Merrick to Mr. Clarke furnishes an illustration. It is dated May 3rd.

I have only time to write you a few lines. For hasty particulars of my visit to the Camaroon Mountains I must refer you to my letter to my dear wife. During the journey I experienced mercies for which I can never be sufficiently grateful, and for which I hardly know how to render thanks. Since I last wrote you Satan has been stirred in his den, and he has been striving hard to crush the cause of our God in its infancy; but he has been foiled in the attempt, and will always be. A few weeks ago a man residing here was cut by a shark. His brother conceiving that he was bewitched by a man residing at Nacko's Town (the brother of John King) came to King William, and requested him to summon all the people to hold a palaver in order that the man who betwitted his brother might be brought to justice. This happened the first sabbath after our arrival. The drum was beaten by the command of King William to summon all the people to the palaver, but on my informing him that the sabbath was very unfit to hold mocha palaver, he deferred it to the next day. In the meantime I conversed with King William about the folly of supposing that the man cut by the shark had been bewitched, and expressed the hope that he would no longer believe such foolish things. What impression my remarks made I know not, but the palaver which was to have taken place on the coming day, was at last not held at all. The day after my departure for the Camaroon Mountains the man in question died. His brother, in a great rage, demanded of King William the life of the supposed wizard. King William replied, that he could not allow him to kill the man; that since my

arrival I had told him not to render evil for evil, and that if his brother had even been bewitched, he could not allow the man accused to be killed. On hearing this the deceased man's brother declared that if King William would not permit him to kill the man who had killed his brother, he would kill Mr. Duckett; and not only did he say so, but actually made preparations for doing so. During the day Mr. Duckett went over to King William's house to deliver a note which the king had requested him to write to Dick. As soon as King William saw Mr. Duckett he endeavoured to get him out of his house as quickly as possible, and began to talk very high. On coming out Mr. Duckett learnt that the man who sought his life was in King William's house, and would perhaps have attacked him, had not King William got him out so speedily. Mr. Duckett was strictly charged, as night approached, not to go out of the house, and not to keep a light burning in the place where he slept, and every one of King William's slaves was armed with a cutlass or gun each, and kept guard about the house the whole night; but this was not sufficient. Mr. Duckett informs me that King William himself actually sat up the whole night, talking in the loudest strain. That same night the affair was settled, and the angry man propitiated; and in the morning Mr. Duckett learnt that his life was no longer in danger. I am happy to be able to say that Mr. Duckett was wonderfully sustained, and was enabled to cast himself on that God who alone is powerful to save. He did not, however, expect to live; but hoped, he said, on Wednesday night to have entered

his eternal rest. Oh, help us to bless our God for having interposed, and for preventing so direful a catastrophe!

Since my return I have got Copper, my interpreter, to make strict inquiries into the whole matter; and his statement confirms all I have heard from Mr. Duckett. Mr. Duckett

also told me that in my absence two of King William's slaves were killed by him for running away; but I have reason to believe that the report is groundless.

The school is getting on well, but we had not many yesterday, I suppose because it was market day.

## WEST INDIES.

### BAHAMAS.

Sir F. Cockburn, the late Governor of the Bahamas, has returned to this country, and G. B. Mathew, Esq., the new Governor, has entered on the discharge of the duties arising from his appointment. The Bahama Royal Gazette contains, among other addresses on the occasion, one from the baptist missionaries, which, with his Excellency's answer, we have pleasure in presenting to our readers.

To His Excellency George B. Mathew, Esq., Governor and Commander-in-Chief, in and over the Bahama Islands, Chancellor, Vice Admiral, and Ordinary of the same.

May it please your Excellency,

We, the ministers and congregations of the baptist denomination in the Bahamas, connected with the Baptist Missionary Society in England, beg to have the honour of offering our congratulations to your Excellency on your own safe arrival, and that of your lady and family, at this the seat of your future government. We gratefully recognize, herein, His kind protection and watchful care, whom winds and seas obey.

Our most gracious sovereign has, we trust, been providentially directed in the selection and appointment of your Excellency to preside over this part of her widely-spread dominions. And we entreat your Excellency to believe that we shall ourselves unfeignedly respect and honour her Majesty in the person of her representative, and use our best endeavours to induce those who come under our influence to sympathize with us in sentiment and conduct.

As dissenters recognized and established in their forms of worship by several enactments of the imperial parliament,—as protestants and as subjects, feeling not less strongly than any the bonds of due and enlightened allegiance to the throne,—as proud too of, and thankful for, a constitution that is distinguished beyond all others on the face of the earth by the attributes of justice and of mercy—we trust that we shall under your Excel-

lency's administration, enjoy inviolate our civil immunities and religious privileges.

We ask for ourselves as a denomination,—what we are happy to think will not be denied us,—that we may be allowed the same measure of freedom as those with whom we are in alliance in England.

Should our religious liberty be at any time assailed and endangered, so that it shall obviously appear to be our duty to invite the attention of your Excellency to our case, we fain persuade ourselves that our statements or complaints will meet with your Excellency's patient consideration.

That the Governor of all worlds may continue to exercise over your Excellency and family his unremitting care—enrich you with his choicest favours, and render your Excellency's administration a great and general blessing to this colony, is our fervent desire and shall be our daily prayer.

WILLIAM K. RYECROFT, } Baptist  
HENRY CAPEEN, } Missionaries.

Signed, on behalf of thirty congregations, containing collectively, about four thousand regular attendants—in behalf also of one missionary, William Littlewood, of Grand Cay, Turks Islands.

Nassau, N. P., July 4th, 1844.

#### HIS EXCELLENCY'S REPLY.

To the Rev. The Ministers and Congregations of the Baptist denomination in the Bahamas.

I receive with the highest degree of satisfaction the assurance your address conveys,

of your devoted attachment to our most gracious sovereign, and of your anxious desire to lead to the paths of loyalty, and of ready obedience to the constituted authorities and laws of our country, all those over whom your sacred calling and your personal character may give you a natural influence.

It has been a source of the greatest gratification to me to receive addresses expressive of similar sentiments from various quarters, for I am thereby authorized to indulge in an assured hope, that my honest intentions for the administration of the government, to which our gracious queen has been pleased to appoint me, are misunderstood by none, and that I shall be generally supported in my endeavours to establish under divine providence the sentiments of harmony and good feeling among all classes, strict economy in the colonial expenditure, and such general measures as I may feel justified in deeming beneficial to the interests of this colony.

I feel assured that I can, with a certainty of your earnest co-operation, call upon you to promote the feelings of peace and good will among all classes, creeds, and races, and to direct your best efforts to stimulate among the inhabitants, male and female, old and young,

of these islands those habits of active industry the acquirement of which must so greatly tend to their own happiness and comfort.

The rights and privileges of all denominations of dissenters are so well known and defined, and, I may add, so justly appreciated, under our inestimable form of government, that the expression of your title to my support, in the event of such rights being assailed, can scarcely, while the congregation of baptists in these islands adhere to the principles your address so clearly and well defines, be deemed necessary. But, I hasten to assure you, that could such necessity arise, my duty, no less than my inclination (founded on my conviction of the beneficial effects of the labours and presence of the ministers of every Christian denomination over a population), will render me most desirous of affording you every protection.

I beg you will accept for yourselves, and convey to the members of your congregations who have concurred in this address, my most sincere acknowledgments for their courteous expressions of good will towards me and my family, and for their congratulations on my safe arrival in these islands.

GEORGE B. MATHEW.

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## JAMAICA.

### CALABAR.

I write a line (says Mr. Tinson), July 20th, "to say that we are all pretty well. This is fever month with us, and we have had some slight intimations of a visit from that old foe, but hope to escape. We have ten students here, all well, and all pursuing

their studies diligently. To-morrow week, *v. v.*, we baptize about forty persons: among the number I hope to receive my own child into church fellowship. Mr. Clark of Brown's Town will administer the ordinance: the doctors prohibit me from exertion of that kind.

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### KETTERING.

This newly formed village (says a correspondent in Jamaica) situate on the high road from Falmouth to Kingston, is fast advancing. Nearly 100 cottages are completed, and many others are in a state of great forwardness. A portion of the land, commanding a view of the sea and the distant town of Falmouth, has been made over to the *baptist denomination in trust*, and it is hoped that ere long a neat chapel will be erected. On the first sabbath in April, a church was formed from the members residing in the township, who were in connexion with other baptist churches; and on the same day twenty-one were baptized and received into

the church, which now is composed of 143 members. This village has arisen under the auspices of Mr. Knibb, and we learn that he is very anxious to have a chapel erected in commemoration of the Jubilee held there. At present, the congregation worship in an old house purchased with the land, which will soon be far too small to accommodate them. Who would not help to erect a baptist chapel at Kettering? If a few of the wealthy among our denomination would give ten or twenty pounds each, the work would be done; and we feel assured that no tribute would be so grateful to the individual under whose care this free village has arisen.



## HOME PROCEEDINGS.

## CORRESPONDENCE.

## NEW AUXILIARY.

*To the Secretary of the Baptist Missionary Society.*

*Isleham, Cambridgeshire,*

*August 2nd, 1844.*

MY DEAR SIR,

You are aware that for some years the independents and baptists have been accustomed, in this neighbourhood, to conduct the missionary services unitedly, and to divide equally the collections, &c., between the two societies. This plan was found at length not to work satisfactorily to either party; it was therefore agreed at a meeting of the united committee, held in April last, that each denomination should in future hold its missionary meetings separately, at such a time of the year as might suit the convenience of respective churches of the locality. In this resolution all the brethren present unanimously concurred, and pledged themselves mutually to assist each other as heretofore.

The first series of separate meetings were held in connexion with the baptist churches, in the month of June last. Our deputation were brethren E. Carey and W. Fraser. The meetings, generally, were well attended, and the collections far better than usual.

An auxiliary was formed, to be designated

"The North-East Cambridgeshire and South-West Suffolk Auxiliary to the Baptist Missionary Society."

I am happy to add that our independent brethren amply redeemed their pledge by affording us their most cordial assistance.

I am, my dear Sir,

Yours most truly,

D. REES.

Resolved,

That a district missionary association be formed, to be called the South-West Suffolk and North-East Cambridgeshire Auxiliary to the Baptist Missionary Society. That the business of the Society be conducted by a committee formed of individuals connected with the various churches, a treasurer, and one or more secretaries. This meeting would further recommend that a juvenile association be formed in connexion with the several churches for the purpose of inciting the young persons of the various congregations to active and increased exertions in the cause of missions.

That the following gentlemen be the officers and committee of the association for the year ensuing:—Treasurer, W. Seeker, Barton Mills; Secretary, Rev. D. Rees, Isleham; Committee, The officers of the several churches.

### "WHAT CAN CHILDREN DO?"

The first monthly meeting of the Juvenile Auxiliary connected with Counterslip, Bristol, was held early in August, and contributions paid in to the amount of £2 15s. for that month alone. This is in addition to £4 a year

raised by the children of the girls' school, for the support of a child at the Orphan Refuge in Patna; and the managers of the school assure us it will be kept up throughout the year.

## LETTERS RECEIVED FROM MISSIONARIES.

AFRICA .....	BIMBIA .....	Merrick, J.....	April 17.
	CLARENCE .....	Clarke, J.....	April 23 and 24 to May 20, May 26 to 31.
		Fuller, A. ....	May 28.
		Saker, A. ....	May 25.
		Sturgeon, T.....	May 27.
AMERICA.....	MONTREAL .....	Cramp, J. M.....	July 27.
		Girdwood, J.....	July 27.
ASIA.....	CALCUTTA .....	Thomas, J.....	June 6.
	COLOMBO .....	Dawson, C. C....	June 4.
	CUTWA.....	Carey, W.....	May 22.
	DINAGPORE.....	Smylie, H.....	April 23.
	HOWRAH .....	Morgan, T. ....	June 5.
	MONGHIR.....	Lawrence, J.....	June 4.
	MUTTRA.....	Phillips, T.....	June 6.
	PEDANG .....	Ward, N. M. ....	February 15.
BAHAMAS.....	NASSAU .....	Capern, H.....	July 11.
		Rycroft, W. K....	July 10.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	August 2.
		Jones, J. ....	August 5.
JAMAICA .....	BROWN'S TOWN .....	Clark, J.....	June 18.
	CALABAR.....	Tinson, J.....	June 16.
	KETTERING.....	Knibb, W.....	June 12, one letter, no date (received August 6.)
	KINGSTON .....	Oughton, S.....	June 7, July 8.
		Wood, J. H.....	July 8.
	MOUNT CAREY.....	Burchell, T. ....	June 20.
	OLD HARBOUR .....	Taylor, H. C. ....	July 3.
	PORT MARIA.....	Day, D.....	June 19.
	ST. ANN'S BAY .....	Abbott, T. F.....	June 24 and July 4 and 5.
	SPANISH TOWN .....	Dowson, T. ....	June 23.
		Phillippo, J. M....	June 20, July 7.
		Do., & Abbott, T. F.	June 12.
	VALE LIONEL.....	Evans, G. P.....	June 17.
TRINIDAD .....	PORT OF SPAIN .....	Cowen, G.....	June 20, July 5.

## ARTICLES FOR AFRICA.

Our friends will see from the Herald that the numerous presents for the use of the African Mission have been duly received at Fernando Po. They have formed the principal medium of exchange, and have thus proved of service to the Society, while they have improved the temporal condition of the people.

Our brethren have asked for fresh supplies of the following articles; and if our friends can forward any of them to the Mission House they will be peculiarly welcome:—

Pieces of coloured cotton or calico, axes, cutlasses (for cutting cane, &c.), hatchets, coopers' adzes, grindstones, knives (of all sorts), hoes, fish-hooks, flannel, needles.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The Misses Hunt, Burton, for a box of cottons, bobbins, &c., for *Mrs. Sturgeon, Fernando Po*;  
 Miss Square, Plymouth, for a package of clothing, for *Africa*;  
 R. B. Sherring, Esq., Bristol, for a box of books, for *Rev. J. Clarke, Fernando Po*;  
 Friends at Horham, for a box of clothing, for *Africa*;  
 Friends at Amersham, for a set of chairs, for *Mr. A. Fuller, Fernando Po*;  
 Friends at Harlington, for a box of clothing, &c., for *the same*;  
 Mrs. Clement and Miss Sargent, Laytonstone, for a box of clothing, &c., for *Rev. H. Capern, Nassau*;  
 Mr. Dafforne, Peckham, for a parcel of books, magazines, &c.  
 Mrs. Meacher, Hamilton Place, New Road, for five years' Baptist Magazines.

Mr. Jabez Tunley, of Jericho, begs to return his sincere thanks for a box at useful and fancy articles, from Miss Brennard and friends, of Towcester, and the friends of Dunstable and Northampton.

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of July, 1844.*

<i>Annual Subscriptions.</i>	£ s. d.	BUCKINGHAMSHIRE.	£ s. d.	Rickmansworth—	£ s. d.
Gladding, Mr. R. ....	1 0 0	Amersham—		Collection .....	2 5 0
Morris, R., Esq., Clap-		Collection .....	16 3 5	Tring, by Mr. H. Harris	9 3 8
ham .....	0 10 6	Contributions .....	34 6 4		
Price, Dr. Thomas .....	1 1 0	Do., for <i>Africa</i> .....	6 8 0		
W. B., for <i>Brittany</i> .....	1 1 0	Chesham—		KENT.	
		Collection (two thirds)	10 3 10	Woolwich, on account...	16 0 0
		Contributions .....	16 1 2		
<i>Donations.</i>		Great Missenden—		LANCASHIRE.	
Hepburn, T., Esq., Clap-		Contributions, for		Liverpool, by J. J. God-	
ham .....	10 0 0	<i>Africa</i> .....	2 12 6	frey, Esq., on account	170 0 0
		Kingshill—		Spark Bridge—	
<i>Legacies.</i>		Collection .....	1 18 0	Fell, John, Esq., A. S.	5 0 0
Harrison, John R., Esq.,		Contributions .....	2 0 0		
late of Highbury Vale,		Long Crendon—		NORFOLK.	
by Jos. Bowman, Esq.,		Contributions, by Miss		NORFOLK AND NORWICH	
Executor .....	90 0 0	Dodwell.....	1 2 0	AUXILIARY, by Thos.	
Haws, Miss, late of				Geldart, Esq., on ac-	
Watford.....	5 0 0	DERBYSHIRE.		count .....	250 0 0
Williams, Mrs., late of		Chesterfield—			
Clapton, balance of		Malkin, Robert, Esq.,		NORTHAMPTONSHIRE.	
£1000, duty free, by		for <i>Africa</i> .....	10 0 0	Blisworth—	
Peter Ellis, Esq. ....	50 0 0			Collection .....	8 0 6
				Boxes .....	0 19 6
				Braunstone—	
LONDON AND MIDDLESEX				Collection .....	4 11 10
AUXILIARIES.		ESSEX.		Box .....	0 10 6
Alfred Place, Old Kent		Colchester—		Brayfield—	
Road, Sunday School,		Collections.....	16 1 7	Collection .....	4 1 6
for <i>Africa</i> .....	1 1 0	Contributions .....	2 11 5	Brinton—	
Hammersmith .....	4 9 6			Collection .....	6 5 6
Jamaica Row, Ber-		HERTFORDSHIRE.		Bugbrook—	
mondsey, Collection...	4 5 0	Flaunden—		Collections.....	6 16 0
Shakspeare's Walk, Ju-		Collection .....	1 0 0	Contributions .....	8 4 0
venile Association...	5 0 0	Markyate Street—		Clipstone, on account...	20 0 0
Stepney College Chapel,		Collection .....	4 14 5	Hackleton—	
Collection .....	2 0 4	Contributions .....	9 19 0	Collection .....	26 0 0
Trinity Chapel, Boro',		Do., Sunday School	1 2 1		
on account.....	13 10 11	Mill End—			
		Collection .....	1 4 2		
		Contributions .....	2 12 0		



£ s. d.			£ s. d.			s. d.			
Harlestone—			Towcester—			YORKSHIRE.			
Collection .....	1	14	6	Collection .....	5	8	10	York—	
Harpole—				Contributions .....	13	15	6	Collected by John	
Collection .....	6	11	0	West Haddon—				Candler, Esq., for	
Kislingbury—				Collections .....	2	6	0	Rev. John Clark's	
Collection .....	15	6	3	Contributions .....	9	0	9	Schools, Brown's	
Contributions .....	4	12	0	Do., Sunday School	0	5	3	Town, Jamaica.....	
Long Buckby—				Weston—				20 0 0	
Collection .....	8	8	0	Collection .....	5	12	6		
Milton—				WARWICKSHIRE.			SCOTLAND.		
Collection .....	16	1	8	Wythall Heath—				Kirkwall—	
Moreton Pinkney—				Collection, by Rev.				A Friend, by Mr. W.	
Williams, Miss.....	1	1	0	Walter Gough .....	6	10	0	Tulloch .....	
Moulton—								1 0 0	
Collection .....	7	0	0	WILTSHIRE.			FOREIGN.		
Northampton—				Downton—				Calcutta Auxiliary, for	
College Street—				Collections .....	9	16	1	Translations.....	
Contributions .....	25	3	6	Contributions .....	10	15	3	465 2 0	
Mount Zion—				Do., Sunday School,	0	18	2	Acknowledged before	
Collection .....	2	9	4	Salisbury—				79 5 0	
Pattishall—				Collections .....	16	6	0		
Collection .....	2	15	6	Contributions .....	10	2	6	385 17 0	
Ravensthorpe—				Shrewton—					
Collection .....	1	17	3	Collections .....	2	5	10	Jamaica—	
Contributions .....	2	5	0	Boxes .....	1	4	8	Gurney's Mount .....	
Spratton—								4 10 0	
Collection .....	2	13	0						

The following particulars of contributions from Monmouthshire, should have been inserted in the last Annual Report :—

£ s. d.			£ s. d.			£ s. d.		
Newport.			Pontypool.			Boxes and Cards by		
English Church—Rev. D. R.			Collection at Public			Evans, Miss .....	0	3
Stephen.			Meeting .....	2	0	0	Phillips, Mrs.....	3
Phillips, Mr. Samuel ...	1	1	0			Phillips, Miss .....	0	11
Pontrhydyrun.			Pontypool—Trosnant.					5
Rev. D. D. Evans.			English Church—Rev. T. Thomas.					18 12 4
Collection .....	2	18	6	Collection .....	2	17	3	
Conway, Mr. C. ....	2	0	0	Davies, Mr. C. ....	1	1	0	Pontypool—Penegarn.
Conway, Miss .....	1	0	0	Lewis, Mr. B. ....	0	10	0	Tabernacle—Welsh Church.
Conway, Mr. B. ....	0	10	0	Morgan, Mr. M. ....	0	10	6	Collection .....
Evans, Rev. D. ....	1	0	0	Phillips, W. W., Esq....	5	0	0	1 10 8
James, Mr. W. C. ....	0	10	0	Phillips, Miss .....	1	0	0	Bowen, Mr. John.....
Sums under 10s. ....	2	14	0	Phillips, Mr. W. W., jun.	0	10	6	Williams, Mr. Andrew ..
				Thomas, Rev. T. ....	1	1	0	Williams, Mr. Thomas..
				Thomas, Rev. G. ....	0	10	0	0 10 0
				Williams, Mr. John.....	1	1	0	Sums under 10s. ....
				Sums under 10s. ....	0	13	0	0 12 6
								3 13 2

Mr. Sturgeon, of Clarence, Fernando Po, desires thankfully to acknowledge the receipt of £12 5s. 2d., for the baptist church at Clarence, through the Rev. J. Clarke, from the church at Camberwell under the pastoral care of the Rev. Dr. Steane.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

# IRISH CHRONICLE.

## EFFICIENT SUPPORT.

SYSTEM, vigorously carried out, is the soul of business ; and under God, it will accomplish wonders in our efforts to evangelize the world. Of this we have very striking examples in the Wesleyan body, and in the progress of our churches in America. If each church at home could be induced to regard itself as *a divinely constituted missionary institution, for the propagation of the gospel*, (1 Thess. i. 3—8.), neither our Foreign, Home, nor Irish Society, would want suitable support.

Deputations are unquestionably important to communicate information, stir up zeal, and increase the number of contributors. But there are numerous churches that cannot possibly be visited, with any effect, except on the Lord's day : and when applications are made, it is often inconvenient to comply with them. The loss which the societies incur, a large portion of the expense of collecting, and much toil, would be saved, if every church would make it a rule *to collect annually for these societies, at periods sufficiently apart from each other*. By proper management, every local object might also receive the required attention.

The Corinthians were instructed to contribute individually, *upon the first day of the week, as God had prospered them*, that they might not have to make the collections when the apostles visited them, 1 Cor. xvi. 2. The noble example of the Macedonians was presented to them for their imitation ; and it most undoubtedly was recorded for ours also, 2 Cor. viii. 9. It is far more delightful to thank our friends for what they have done by themselves, than to importune them for an immediate, and perhaps untimely contribution :

In too many instances our excellent pastors and deacons are hindered, by a sense of delicacy, from urging more than one application within the year, for missionary purposes. As this is almost uniformly for our Foreign mission, the Home, and Irish societies, are obliged to rely on indirect and casual assistance. But if the plan here recommended, were fully carried out, their desire to support all would be accomplished. At all events it is worth the trial.

We have no wish whatever, that our society should be supported at the expense of the Foreign or Home mission ; but most assuredly, no one acquainted with Ireland, and the influence it is exercising, and must continue to exercise, upon British interests, can for a moment doubt, that our missions in that country ought to receive more than *occasional* aid. Its present population is greater than was that of England forty years ago ; and at least two millions of Irish, chiefly Romanists, are now incorporated with our own

Our brethren have too long been absorbed in their own concerns. Too much reliance has been placed on human power to remedy the evils of Ireland. But Christ has committed the evangelization of the world to the church, and not to the civil authorities. As we have reason to hope a brighter day begins to dawn upon her, we beseech our churches to afford more zealous and liberal aid. While pleading for her, we can truly say, we wish to see all our missionary institutions receiving efficient support. S. D.

The following extracts from the correspondence of our agents, since our last, will be read with gratitude and interest, by our friends.

Mr. MULHERN writes under date of July 25th :—

Some nine months ago a man called, and stated that he wished to see me. He lived fifteen miles off. I took him into my study and he commenced by taking a bible from his pocket, and in a very modest manner, asking me some pointed questions relative to the person and work of Christ, the nature of a Christian church, and the method of a sinner's acceptance with God. After a considerable time he introduced the subject of baptism. I led him through the scriptures, and he saw that none but believers should be baptized, but did not perceive the necessity of immersion. After some hours close conversation, I commended him to God in prayer, and he left apparently pleased and profited. After he had been gone a considerable time, he returned and asked me whether I would baptize him as a professed believer in Christ, by sprinkling, or pouring ; adding that he had no objection to go down into the water, as Christ and the eunuch did, for he was anxious to obey Jesus, and be united with his church, and to commemorate his dying love. I endeavoured to show, that such a mode of doing it would be unscriptural, and would not be an emblem of the death, burial, and resurrection of our Lord. He again went away. I saw nothing more of him, until a few weeks ago he came to me, and said all his scruples were removed, and he wished now to be baptized and added to the church. Two of our brethren were deputed to converse with him ; and their report being satisfactory, he was baptized and added to the church the following day.

The following extract will show that our labours are not *wholly* lost on the Roman catholics. JOHN MONAGHAN writes, July 19th :—

On the week after you, (Mr. B.) preached here, the parish priest called upon all the Roman catholics, whom he heard had attended, to inquire why they had done so? One woman told him that her husband, and

two sons went with her advice and full consent, and that for some time past she had read the bible herself. That he need not in future trouble himself about them,—adding, that for several years, whilst her husband had, to his knowledge, wasted and squandered her property in drunkenness, he had never offered his advice to dissuade him from it ; and that now she thanked God for his word, as the only means in directing herself and family in their conduct and religious duty.

The following is even more interesting ; and is an example of the continued usefulness of our schools, and is communicated by PATRICK BRENNAN, under date of July 19th :—

Last week a poor little girl from the school at C——, was obliged to leave her father's house, because she refused to go to mass. The priest ordered her father to tie her with a hemp rope, and bring her to the chapel to him ; and he would settle her religion with the stick. On Miss Holmes hearing this, she wrote to me to receive her, until she could look out a place for her ; which she did, and the little girl is gone to Dublin as a servant.

Mr. LORIMER states, in a letter dated August 3rd :—

For several weeks I have visited a young man, in a deep decline. This afforded me an opportunity of making known the way of salvation to the family. Though they were most strongly prejudiced against our body, they soon began to feel differently. The young man died last month. I went to his wake ; and was requested by his father to address the people. I spoke from these words — *Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of God.* There were not less than three hundred persons present. I never saw a more attentive congregation. Persons of every variety of sentiment and character, and from consider-



able distances on every side, usually crowd to such places. Those who would not, and others who would, but dare not, listen to us on ordinary occasions, when present on such as these, listen with interest and pleasure. And how thankful should we be to have such opportunities of making known the unsearchable riches of Christ to crowds of perishing sinners!

We subjoin an interesting example of the usefulness of our readers, and which not only illustrates the ignorance of scripture truth which Romanism is sure to produce; but the interest which is often awakened in the minds of Roman catholics, when the truth is affectionately presented to them. It is furnished by ADAM JOHNSON, July 16th:—

A man who came up from Donegal to see his friends here, stopped at my house one night. I found him ignorant of the way of salvation. I read several chapters to him, both in English and Irish; and endeavoured to lead him to Jesus, the only Saviour of sinners. By and bye we conversed on christian baptism. He was much astonished; having no idea of any baptism but that practised by the church of Rome and the established church. I read to him the scriptures on this point. He lifted up his hands, and said, "The Lord have mercy on us, there is not one, in all the country, baptized according to the scriptures!" He then asked me to lend him a testament, and to mark out all the passages I had been reading. I also gave him a few tracts; and he seemed unable to express his gratitude for what had been given to him.

I have also had several readings with many Roman catholic families, during the past month, on justification by faith, and the statements of Paul and James, which some thought contradictory, but which I was enabled to explain to their satisfaction;—on the difference between repentance and penance, which latter I showed them to be contrary to scripture. The poor people were surprised to find the word of God so opposed to the sentiments they so long held, and admitted that they had no support from scripture. One of them said, "I am not at all surprised that the priests forbid their people to read the bible, for if all were instructed in the scriptures, very few would believe what they teach!" I left them a few tracts, which they received very thankfully.

We beg particular attention to the following simple but emphatic testimony to the existence of that spirit of inquiry which has sprung up among the Roman catholics of Ireland. It is taken from a

letter of RICHARD MOORE's, dated July 19th:—

From much experience I am able to state that catholics are anxiously searching for truth. They *put themselves in the way* of hearing the gospel. When they see me crossing the fields, they go to *meet me*. When I get into houses or cabins, they *follow me*. I trust the Lord will soon work a mighty work, and a work that shall not be forgotten.

The following gratifying intelligence, from our excellent and laborious brother Mr. ECCLES, of Coleraine, under date of August 13th, will be read with deep interest:—

Our chapel in Ballymoney was opened on Lord's day the 21st ult. Brother Mulhern preached on the occasion. From a people so poor, the collection was encouraging; it amounted to six guineas. We have now a comfortable chapel in this place, equal, in point of accommodation, to that at Coleraine. The church consists of twenty persons. I continue to preach to them every Lord's-day evening; and the deepest attention prevails.

Our situation here, dear brother, is very trying. Cautious intimidation, and artful manœuvre, are abundantly practised. *My people are menaced with exclusive dealing!* even by those who are ever complaining of persecution. This tells plainly how much our operations are *felt*; but it reminds me that I must now be exclusively at my post in Coleraine. It is indispensable to protect our own territories, as well as to invade the enemies' territory. To this, in the present state of the locality, *a single person is not competent*.

My petition is that an agent be immediately sent to Ballymoney. He will have a comfortable chapel, a little church organized, whose members are affectionate, united, and devoted. He will have several stations in the neighbourhood, which should be immediately occupied. Ballymoney is a superior opening, whether we consider the town itself, or the field around it, now ripe and ready for the harvest. A suitable agent at Ballymoney would greatly strengthen my hands. We could alternate services, and give a greater stimulus to mutual efforts. I trust the committee will consider this immediately. A cool and hesitating policy will not answer the emergency. The breach, to be entered with success, must be entered *at once*. Will British liberality refuse the pittance of fifty or sixty additional pounds? Their former efforts forbid the idea that we should have to publish such a fact in Gath or Askalon! I beg to return my best thanks to Messrs. Thompson and Tucker, and to their friends, as well as

those of Mr. Bannerman's church, for their hospitable attention to me, and their efficient liberality, during my late visit, for this purpose, to Manchester.

The subjoined letter, will, we hope, stimulate some *other* friend, besides the one referred to in the Postscript, to supply the means of meeting this interesting case :—

*Carrickfergus, Baptist Church,  
Aug. 16, 1844.*

DEAR SIR,—I have received your letter of the 7th instant, and have laid it before the church. The members have expressed their gratitude for the sympathy and good advice offered by you to them. They have resolved to remain firm in the faith and practice of the primitive churches; and to forward to you whatever contributions they may be able to

collect; being convinced that it is their duty to do so, though they should never be blessed with the services of a minister from the society. They rejoice that you have employed Mr. Bentley; and feel they were perhaps too selfish in wishing for a minister here; and their desire is, that, in waiting for aid, they may do so in the spirit of confidence and love in God their Saviour.

Yours in Christian love,  
D. PASLEY.

Mr. MULHERN wishes gratefully to acknowledge a parcel of paper, pamphlets, tracts, pencils, and silk bags, for the Conlig school, which Mrs. Cozens had kindly sent; and Mrs. ECCLES, a parcel of books, tracts, and various articles of dress, from Mrs. BURLS, of Lower Edmonton.

### POSTSCRIPT.

Our readers will be glad to hear that the Committee, encouraged by the aid of an unknown friend, and in reliance upon the liberality of the churches, from many of whom the most gratifying assurances of support have been received, have felt it to be their duty to engage Mr. Bentley, for mission work. He will be set apart to it at Dublin, where all the brethren will shortly meet. We had the pleasure of announcing in our last, the formation of a church at Carrickfergus. They have earnestly requested that a minister might be sent to them. The letter inserted in the present Chronicle will speak for itself. We again have to assure our readers, that our prospects in Ireland are brightening on every hand. We must apologize to our readers for the omission of the names of *individual* contributions, for want of space; being anxious to give as much intelligence as possible. Their names and donations will duly appear in the Annual Report.

### SUBSCRIPTIONS, &c., RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Lincoln—Subscriptions .....	5	15	0	Woolwich—Subscriptions and Dons.....	9	3	4
Collection at Mr. Craps' .....	2	17	0	New Mill and Tring .....	6	16	0
	8	12	0	Leighton—Collection, Rev. E. Adey's.....	2	2	4
Hull—Subscriptions and Donations .....	7	6	0	Coventry, omitted in July 'Chronicle'—			
Beverley—Mr. Atkinson.....	1	1	0	Mr. W. Franklin.....	1	1	0
Bridlington—Subscriptions and Donations	1	17	0	Cambridge—Collection.....	18	14	6
York—Subscriptions and Donations.....	4	15	0	Sheepshead—Mr. Christian.....	1	1	0
Scarboro'—Collection.....	1	12	9	Cork (part endowment).....	18	7	0
Subscriptions and Donations... 12 0 0				Dublin—Collection.....	2	17	0
	13	12	9	Dunstable—Collection.....	8	2	0
Manchester—Subscriptions and Dons .....	6	0	0	Subscriptions.....	1	10	0
Rochdale .....	4	2	6		9	12	0
Henry Kelsall, Esq.....	50	0	0	Houghton Regis—Collection.....	2	0	8
Mrs. Forster, Ilfracombe, by Mr. Green....	5	0	0	Sutton in the Elms—Collection.....	3	5	0
London—Mrs. Hewitt.....	0	10	0	Arnsby.....	4	1	0
A Friend .....	0	5	0	Loughborough.....	4	1	0
J. H. Allen, Esq.....	1	1	0	Leicester—			
W. Blacklock, Esq., by Mr. Francis.....	10	0	0	Harvey Lane—Collection.....	12	0	8
Bedford, by Mrs. Gale—Subs and				Charles' Street.....	6	0	0
Dons.....	5	10	6	Subscriptions and Donations..	26	10	0
Collection, Rev. T. King's.....	5	9	6		44	10	5
	11	0	0	Crowkerne—Z., a Christian Teetotaler....	5	0	0



# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

### NOTICE TO CORRESPONDENTS.

It is requested that all letters on the business of the Society may, in future, be addressed to the Secretary, at the Baptist Mission House, 33, Moorgate Street, London.

Since the publication of the last Register, a very valuable letter has appeared in the "Christian Witness" from the pen of the highly esteemed Mr. James of Birmingham, strongly recommending to the churches of his own denomination a plan for augmenting the funds of their British Missions. The letter has excited, as it deserves, much attention and discussion. Several of the friends and supporters of the Baptist Home Missionary Society have, doubtless, perused it. But as this paper is read by thousands who have no opportunity of seeing the "Christian Witness," it is deemed advisable that the most important parts of Mr. James's communication should appear in these pages. A modification of the plan has already been in operation in some few of our churches. Something of the same kind has also been urged by our experienced evangelist Mr. Pulsford. What we want, is the simultaneous working in ALL our churches of some simple and practicable system of operation. The universal adoption of Mr. James's recommendation would introduce a new era in the history of home missions. A conviction of the necessity of efforts for the salvation of our own population, such as have never yet been put forth, is deepening in the minds thoughtful observers of "the signs of the times." By them the paper of Mr. James will be read with great interest; and it is hoped that its perusal will assist to produce a similar conviction in the minds of all our readers. It is intended to resume the subject in a future number.

*"An easy and effectual plan of Finance for the support of British Missions, addressed to the Members of Congregational Churches."*

"DEAR BRETHREN AND SISTERS,— . . . Committees are in dismay, treasurers in despondency, and secretaries in distress. *Something more, and something new must be done*—either British liberality must be enlarged, or British missions must be curtailed."

"Members of our churches, rich and poor, male and female, young and old, mark what I write; ponder well my scheme. I can point you to a mine of wealth, yet untouched, at least to any considerable extent. Some few have sunk a shaft into it, and are working it with effect. First of all before I explain it again, (for I have exhibited it before) I say, Look at the Wesleyan Methodists, that extraordinary and useful body of Christians; see what they do, how active, how efficient they are. And how are their thousand travelling preachers supported, and their whole system kept in such vigorous activity? How? BY THE CLASS PENNY OF THEIR MEMBERS. *Every man, and woman, and child, in class, is expected to subscribe their penny a week for the support of Methodism.* They have their pew rents, and a vast variety of other payments besides to raise. But the class penny is the fly-wheel of the system: and this belongs to the class members as such; it is the weekly and willing payment of men and women who love Methodism, and who love it the more because they pay something for it. Do they grudge it? No. None are more attached to this system of polity than they. Now, then, why can we not take a leaf out of their book? Why should not our members do that for Congregationalism which they do for Methodism? I know no reason but this, that they are not trained to it. But is it not, dear friends, quite time that you should begin to think of it? We have church members' guides, church members' magazines, church members' manuals, and why should we not

have a church members' subscription for some common object? And where can we find one so proper as British Missions? What a beautiful idea it is to have all our church members engaged in supporting these three kindred societies! Simultaneous annual collections are pleasant, but what an increase of the delight would it be to have the general movement always going on!

"I know not the number of church members that we have in our denomination, but take them at 150,000. This, at the average of one penny per week, would give us an amount of more than £30,000, about three times, or nearly so, as much as we now realize for British Missions, including all the three societies I have named. Church members, I beseech you, seize this conception, simple though it be. By the power and aggregation of numbers, you, by yourselves, without much, if any sacrifice, can raise thirty thousand pounds per annum, at only the cost to each of one penny per week! How sacred would be such a contribution! *The church member's fund* for supporting the preaching of the gospel in connexion with our denominational principles in England, Ireland, and the Colonies! What piety and prayer would be connected with such a stream of liberality, supplied from the springs which gush up in one hundred and fifty thousand professedly renewed hearts! And then, all this clear, without deductions for the expenses of deputations and public meetings! And then would it not introduce a new mode of doing good?—a quiet, unostentatious, but effectual scheme? Would it not be calling out conscience, and principle, and religious sentiment? Would it not be marshalling the hosts of the Lord, employing the church in the great business of her own extension? Oh this church penny, what a potency and a sanctity would there be in it—these hundred and fifty thousand weekly movements of pious hearts and hands! Would it not be like a new fellowship in the work of the Lord? . . .

"I do not pretend to possess or exert more power



over my flock than properly belongs to a pastor, or more than many of my brethren do, and I have found no difficulty in persuading them to adopt the scheme which I now recommend. I therefore advocate a plan which has been tried, and with most gratifying success, for several years. My object was, to raise a considerable additional sum, without interfering with previous subscriptions for any other object, or increasing to any considerable amount the burdens of those who were usually called upon for the support of whatever is going on in the way of active exertion; and for this purpose I was anxious to call out the subscriptions of that large class in our manufacturing districts, who pay nothing for seat-rents, and thus do nothing whatever for their own denomination. I stated the matter at a church meeting, and at the same time invested it with all the importance which belongs to it, and recommended it with all the earnestness which I could summon for the occasion. I felt, and I endeavoured to make my people feel, the value and efficiency of the scheme. I made good use of the example of the Methodists. In short, I borrowed and employed the lights of a chastened enthusiasm. The judgment of the church was convinced, and their hearts engaged. The response was general and cordial, and a resolution was passed unanimously to adopt the plan of 'the church members' penny.' Of course we did not then, and do not now, make it a term of communion. It is perfectly optional with the members to subscribe or not, as they please; but the force of example and the operation of general usage are felt to prevail over the great bulk of the members. In consequence of the largeness of our church, and also of the town in which it exists, it is thought desirable by us to divide the latter into districts, and to place all the members in each district under the supervision of two trustworthy and judicious brethren, who act as superintendents, to assemble them once a month for prayer in their own locality, with a view to the enjoyment of more Christian fellowship than they could otherwise hold. These superintendents of districts, with the pastor and deacons, are constituted by the church a committee of the Town Mission, for collecting, receiving, and disbursing the subscriptions of the members. They, in the first instance, canvassed the members, and they still get in the moneys; and as the districts are numerous, and therefore, not inconveniently large, this is done without any great degree of trouble. Occasionally of course, some of the members decline through the pressure of poverty, and they are then not pressed to continue. As new members come into the church, they are informed of the custom, and solicited to adopt it. The annual amount which we raise is about £200 a year. The appropriation is decided by the church, at the recommendation of the committee.

"The rich find this subscription to be next akin to nothing, in addition to what they already do, and the poor feel no objection to lend their aid for purposes so important, and by a scheme so efficient. A yearly report is read to the church of what is doing, when, if any declension is announced, a fresh stimulus is applied, and a revival ensues. The success of such a plan will depend on two things, the interest taken in it by the pastor, and the diligence, regularity, and heartiness of the collectors. The moneys must be collected weekly, at least from the poor. A penny a week can be spared, when fourpence a month cannot; the outgoings of a penny is neither grudged nor felt, while that of fourpence becomes matter of serious calculation. The success of all schemes that rest for maintenance upon the aggregation of poor people's offerings, depends on rigid adherence to weekly gatherings. I am persuaded that the difficulty of getting the pence of "the poor saints" lies not in their unwillingness to give them, but in the want of persons willing to give their time and trouble to collect them. The poor are not known, and their liberality is underrated. It is a mistake to suppose, that poverty has made them selfish, and that privation has hardened their hearts. I know them; and I know that tender-heartedness is more

frequently to be found in the cottage than in the mansion. Only accommodate yourself to their circumstances, and take as they are able to give, and especially make the call for the weekly penny an occasion for a smile of kindness, and a word of brotherly love, and you need not stand in doubt of their liberality.

"Perhaps I shall be asked if I confine the subscription to church members. I reply that if persons in the congregation, hearing of what we do, offer us their contributions, they are not refused; but they are not solicited. Any general extension of the scheme would destroy it. The charm would be dissolved which seems to be thrown over it as the contribution of the church; it would lose part of its deep and sacred interest; the church would again sink back from the prominence which this gives it, and would have weakened that sense of obligation and responsibility which now attaches to it, and would be, perhaps, too apt to devolve a part of what is now almost exclusively its own, upon others. What I am anxious to keep up is, a felt obligation upon the conscience of every church member, that here is something which especially belongs to him.

"Although I have proposed the British Missions as the object of 'the church member's penny,' it is not necessary, as my own instance proves, that the contributions should be exclusively confined to these. There are other denominational objects of great importance. The churches of Liverpool, are, I believe, adopting this plan in application to debts upon chapels. Our colleges also are institutions of immense moment, and are yet but scantily provided for. But I have specified the British Missions, because of their commanding interest and their pressing exigencies. They must all stand still, and some of them retrograde, if something more be not done; and to no objects could the church member's penny be more fitly given than to them.

"Let it not be imagined that I would, or that in my church we do, limit the weekly subscriptions to one penny. Many of our wealthier friends give more, some of our poorer ones less. It is the idea of a church member's subscription as such,—the subscription of a member of a congregational body of Christians for the promotion of those principles which have bound them together, that I intend, and am anxious to promote. Yet, as the scheme is not designed to press with weight on any one, not even on the rich, whose claims in other ways are already numerous and heavy, we do not ask for large subscriptions, even from the wealthy.

"This, then, is my supplemental plan of finance for our denomination, and for denominational purposes, so far as they are involved in the constitution of our British Missions. I call it a *supplemental* plan, because it is not intended as a substitute for others already in operation, but in addition to them. Our annual subscriptions must remain as they are, or be increased. Our simultaneous collection scheme for the last sabbath in October must be kept up, and ought to be made co-extensive with our denomination; and my plan must come in to aid all the rest that is doing. . . . If our British Missions are to continue, and not be permitted to languish, some such scheme as I now propose and recommend seems not only desirable, but indispensable. . . . Create a fund of your own for these and other kindred societies. Show to the world your gratitude to God for your membership; and manifest to the institutions for which I plead, a generous and liberal interest in their welfare. . . .

"I now, dear brethren and sisters, commend to your prayerful, deliberate, and liberal consideration this lengthened paper, satisfied that I have recommended nothing unwise or impracticable, but, on the contrary, assured that there are resources sufficient in the church member's weekly penny, which, if called forth, may, by the blessing of God, do wonders in strengthening and extending our British Missions. I remain, dear brethren and sisters, with unfeigned brotherly love,

"Yours in Christ.

"J. A. JAMES."



## CONTRIBUTIONS.

DORSETSHIRE.			Lydney—			£ s. d.			Collected by			£ s. d.								
Dorchester—			£ s. d.			A Friend.....			1 0 0			Gibson, James .....			0 13 0					
A Friend.....			10 0 0			Friends.....			0 11 8			Hall, Miss .....			0 1 0					
						Trotter, Mr.....			0 10 0			Newbolt, Miss .....			0 1 2					
ESSEX.																				
Ashdon—						Monmouth—						Shotley Field—								
A few Friends .....			0 18 8			Collection .....			2 4 2			Collection .....			3 5 9					
Braintree—						Ross—						Collected by								
Collection .....			5 1 9			Collection .....			3 5 3			Ford, Mrs.....			0 3 0					
Craig, Mrs. (2 years) ...			1 0 0			Consecrated Earnings—						Little, Mrs.....			0 3 10					
Hart, Miss.....			0 10 0			per C. R.....			10 0 0			Marshall, Miss .....			0 12 0					
Coll. by Miss Hart.....			0 6 0			Aveline, Miss.....			0 5 0			Marshall, Charles .....			0 2 6					
Coll. by Miss Walters...			0 10 6			Barnett, Mrs.....			1 0 0			Richardson, Miss.....			0 4 0					
Coll. by Miss M. Ward ..			0 17 6			Barnett, Mr. T. jun....			1 0 0			Robinson, Miss.....			0 8 0					
						Hill, Mr.....			1 0 0			Siddell, Miss .....			0 3 0					
Burnham—						Hill, Miss (box) .....			0 5 6											
Collection .....			1 0 0			Lewis, Mrs. (9 months) .			0 3 3			South Shields—								
						Rowles, Miss.....			0 5 0			Collections.....			2 2 0					
Colchester—						Smith, Mr. James.....			1 0 0			Bell, Mr.....			1 0 0					
Collection .....			3 17 4			Smith, Miss (9 months) .			0 3 3			Coll. by Mast. J. Stevenson:								
Francis, W. Esq. ....			1 1 0			Two Children (cards) ...			0 2 6			Brown, Mr.....			0 6 6					
						Wall, Mr.....			1 0 0			Imeary, Mr.....			0 17 8					
Earl's Colne—						Weaver, Mr. (9 months)			0 3 3			Purvis, Mr.....			0 3 6					
Friends.....			0 11 6									Taylor, Mr.....			0 4 8					
Piper, Mr.....			1 0 0			Ryeford—						Trobe, Mr.....			0 10 6					
Tawell, Mr.....			0 5 0			Collection .....			2 7 6			Williamson, Dr. ....			0 16 6					
												Coll. by Miss Carter....			0 11 3					
Ford Street—						NORTHERN AUXILIARY.						Boxes by								
Blacklock, Mr. ....			10 0 0			Bishop Auckland—			0 2 6			Bell, Miss and Master..			0 6 3					
Harlow—						Angus, Mr.....			0 10 0			Brown, Mr.....			0 2 11					
Friends, by Mr. Taylor..			5 0 0			Bainbridge, Mr.....						Carling, Miss.....			0 1 0					
												Carter, Mrs.....			0 0 5					
Langham—						Bromley—						Gray, Mrs.....			0 2 9					
Collection .....			2 3 0			Collection .....			6 2 6			Hilton, Mrs.....			0 3 3					
Blyth, Mr. and Mrs. S...			1 0 0			Collected by						Imeary, Mr.....			0 2 0					
Compton, Mrs.....			0 10 0			Angus, Miss .....			1 11 0			Jobson, Miss .....			0 2 0					
Compton, Miss .....			0 5 0			Angus, Mrs. Hindley ...			0 16 0			Lawson, Miss .....			0 1 10					
Page, Mrs.....			0 5 0			Johnson, Miss .....			1 4 0			Lisk, Miss.....			0 1 9					
Pechey, Rev. Mr.....			0 5 0			Angus, Mr. by Mrs. Tem-			0 5 0			Newham, Mrs.....			0 1 5					
Pechey, Miss.....			0 10 0			perley, Hexham.....			0 5 0			Nicholson, Mr.....			0 0 10					
Spurgin, Mr.....			0 10 0			Do. (in house of).....			0 4 6			Ramsey, Miss .....			0 2 1					
												Sneath, Miss Sarah .....			0 2 9					
Old Sampford—						Darlington—						Sneath, Miss E.....			0 2 4					
Collection .....			1 13 8			Wilkinson and Horner,			0 5 0			Steel, Mrs.....			0 3 0					
						Misses.....						Sunday-school .....			0 15 11					
Saffron Walden—						Hamsterley—						Taylor, Mr.....			0 7 6					
Collection .....			7 3 7			Collection .....			1 10 0			Trobe, Mr.....			0 6 2					
Gibson, W. G. Esq.....			1 0 0									Wood, Mr.....			0 1 11					
Gibson, G. S. Esq.....			1 0 0			Middleton Teesdale—						Stockton-on-Tees—								
Gibson, F. Esq.....			1 0 0			Collection .....			3 2 4			Collection.....			1 16 6					
Rumsey, Miss.....			0 5 0			A Friend.....			0 5 0			Do. at Yarm .....			1 2 2					
Salmon, Mr.....			0 10 0			Coll. by Miss Davison ...			0 14 0			Do. at Hartlepool.....			0 11 0					
White, Mr.....			0 10 0			Gibson, Mrs.....			0 8 8			Leng, Rev. W. and Mrs. 0 10 0			Whalley, Mr.....			0 10 0		
												Collected by								
Sible Headingham—						Newcastle—						Parker, Mrs.....			0 2 2					
Friends.....			0 3 4			Coll. at Tuthill Stairs...			2 2 2			Robinson, Mrs.....			0 2 3					
Thorpe—						Public Meeting at Do...			1 7 3			Stokell, Miss, Sedgfield. 1 1 6								
Collection .....			2 0 9			Juvenile Society at Do.			1 15 4											
						Coll. at New Court Cha.			5 10 0			Sunderland—								
Tillingham—						Angus, Mr. H. (Tanner)			0 10 0			Coll. at Sans Street .....			2 0 0					
Collection .....			0 17 11			Fenwick, J. Esq.....			1 1 0			Do. at Maling's Rig .....			0 18 6					
						Sanderson, R.B. Esq. sen.			1 0 0			Do. at Monkwearmouth			2 2 0					
HEREFORDSHIRE AUXILIARY.						Collected by						Do. by Miss Birkenshaw			0 11 0					
Coleford—						Bell, Dinah.....			0 3 6											
Collection .....			4 1 3			Craggs, James.....			0 1 0			Leicestershire.								
Teague, P. Esq.....			0 10 0			Cardwell, Joseph.....			0 2 8			Leicester—								
Thomas, Mr. J.....			1 0 0			George, Isabella.....			0 3 10			Bailey, Mr.....			0 10 0					
Thomas, Mr. J. T.....			0 5 0			Larby, Mrs.....			0 4 4			Beales, Mr.....			0 10 0					
Trotter, Mr. T. B.....			1 0 0			Potts, Richard.....			0 6 0			Carrier, Mr.....			1 0 0					
Trotter, Mr. G.....			20 0 0			Sicklemore, Samuel.....			0 6 6			Cooke, Mr.....			0 5 0					
Trotter, the Misses .....			0 5 0									Gould, Mr.....			0 10 6					
Turner, Mrs.....			1 0 0			North Shields—						Harris, R. Esq.....			2 2 0					
						Collections.....			3 12 4			Harris, Mr. J. D.....			1 1 0					
Hereford—						Brown, Mr. C.....			0 10 0			Harris, Mr. R. jun....			0 10 6					
Collections.....			8 0 3			Brown, Mr. W.....			0 5 0			Paddy, Mr.....			1 0 0					
						Jackson, Mrs.....			0 5 0			Paul, T. D. Esq.....			5 0 0					
Kington—						Hennelson, Mr.....			0 10 0			Thompson, Mr.....			0 5 0					
Collection.....			1 17 0			Wilkinson, Mr.....			0 5 0			Waldren, Mrs. Oudby ..			0 1 0					
						Small sums.....			0 5 6											

LONDON.		£ s. d.		£ s. d.		£ s. d.	
Church Street—						Caerleon—	
Collection (molety) .....	3 5 0					Collection .....	1 0 0
Auxiliary .....	10 7 6					Coll. by Miss Price .....	1 0 0
Devonshire Square—						Ebbw Vale—	
Collection .....	11 1 6					Coll. at Nebo Chapel ....	1 5 0
Horsley Street—						Do. at Salem .....	0 10 0
Collection .....	2 15 0					Garnddyris—	
Keppel Street—						Collection .....	0 6 0
Collection .....	4 4 1					Llanwenarth—	
New Park Street—						Collection .....	1 11 2
Collection .....	16 3 0					Nantyglo—	
Shakespeare's Walk—						Church Gift .....	0 10 0
Collection .....	3 0 0					Coll. by Mr. T. Jones :	
Tottenham—						Richards, Mr. W. ....	0 6 6
Collected by						Williams, Mr. W. ....	0 5 0
Miss Rance .....	1 7 0					Small sums .....	0 5 0
Miss Freeman .....	0 7 0					Newport—	
Miss Swinscoe .....	0 17 0					Brian, Mrs. (coll. by) ...	0 14 6
NORTHAMPTONSHIRE.						Crossfield, A. Esq. ....	3 3 0
Rushden—						Evans, Mr. ....	1 0 0
By Miss Baker .....	0 10 0					Davies, Mrs. T. ....	0 5 0
SUNDRIES.						Gething, Mr. ....	1 0 0
A Friend, by Miss S. E. ....	0 10 0					John, Mrs. ....	0 5 0
A Legacy .....	10 0 0					Moody, Eliza .....	0 5 0
Dividends, per Mr. Gale ....	30 13 6					Penny, Mr. ....	0 10 0
Executrix of the late						Phillips, Mr. S. ....	1 0 0
Mrs. Gray, Jersey .....	3 2 0					Thomas, Mr. and Mrs. ...	0 5 0
Francis, Mr. ....	0 10 0					Small sums .....	0 12 0
Haydon, Mr. Tiverton .....	1 8 0					Pontheer—	
Herne & Verey, Messrs. ....	2 10 0					Collection .....	1 11 0
Peto, S. M. Esq. & Lady						Hiley, Mrs. ....	0 10 0
(don.) .....	100 0 0					Jenkins, J. Esq. ....	1 0 0
Salter, Miss, Bodenham. ....	0 10 0					Jenkins, W. Esq. ....	1 0 0
Salter, Miss, Exeter .....	0 10 0					Jenkins, Miss .....	1 0 0
T. S. ....	0 10 0					Jenkins, Mr. J. D. ....	0 5 0
WALES						Jenkins, Mr. J. ....	0 5 0
CARMARTHENSHIRE.						Roberts, Rachel (coll. by)	0 5 0
Carmarthen—						Pontrhydyrhyn—	
Jones, Mr. ....	0 5 0					Conway, C. Esq. ....	1 0 0
Williams, Mr. ....	0 10 0					Conway, Mrs. B. ....	0 5 0
Small sums .....	0 2 6					Evans, Rev. D. D. ....	0 5 0
Llanelly—						Pontypool—	
Thomas, Mr. W. ....	0 5 0					Collection .....	0 10 1
Thomas, Mr. J. ....	0 5 0					Conway, Mr. ....	0 5 0
Small sums .....	1 3 6					Davies, Mr. ....	0 10 0
GLAMORGANSHIRE.						Lawrence, Dr. ....	0 4 6
Cardiff—						Phillips, W. W. Esq. ....	2 2 0
Barry, Mr. ....	0 5 0					Thomas, Rev. T. ....	0 5 0
Davies, Mr. ....	0 10 0					Thomas, Rev. G. ....	0 5 0
Edy, Mr. ....	0 10 0					Williams, Mr. sen. ....	0 5 0
Edy, Mrs. (box) .....	0 8 11					Williams, Mr. jun. ....	0 10 0
Hiley, Mrs. (coll. by) ...	1 5 2					Collected by	
Hopkins, T. Esq. ....	1 0 0					Fletcher, Miss .....	0 5 1
Hopkins, Miss .....	0 5 0					Phillips, Miss A. ....	0 15 0
Hopkins, Mr. J. B. ....	0 10 0					Phillips, Miss E. ....	0 6 0
						Small sums .....	0 2 6
						PEMBROKESHIRE.	
						Haverfordwest—	
						Rees, W. Esq. ....	10 0 0

Donations and Subscriptions will be gratefully received on behalf of the Society by the  
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